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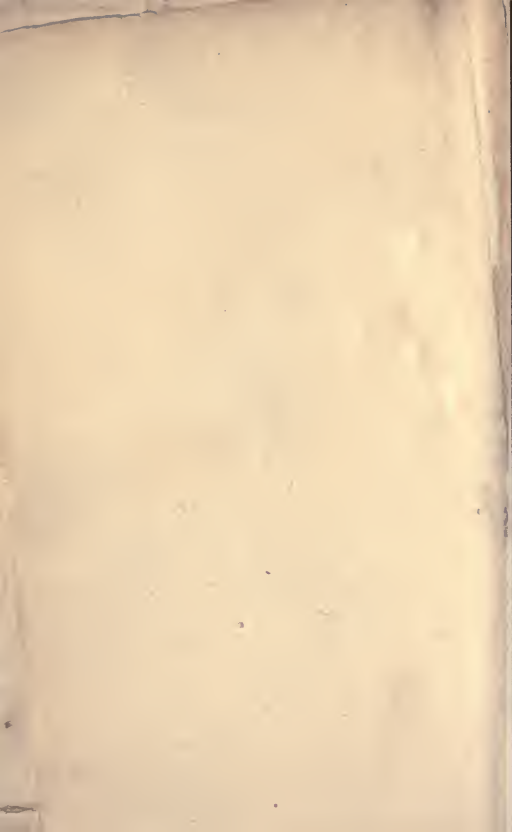
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1890

COLL. CHRISTI REGIS S.J.
BIB. MAJOR
TORONTO



THE
IRISH HANDBOOK

OF THE
HOLY LEAGUE,

CALLLED THE
APOSTLESHIP OF PRAYER.

Permissu Superiorum.

COLL. CHRISTI REGIS S.J.
BIB. MAJOR
TORONTO

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EPISCOPAL APPROVAL.

ARMAGH,

20th February, 1890.

MY DEAR FATHER CULLEN,

I have looked over your HANDBOOK OF THE APOSTLESHIP OF PRAYER, and have found it everything that could be desired both as to arrangement and matter. Besides all the information and direction which the Members of the Association can possibly require, it contains a body of beautiful devotions which will be useful to the faithful generally. It is an admirable little book of piety, which cannot fail to bring great spiritual profit to those who use it; and, for that reason, I trust it will be used extensively.

Wishing you every blessing and success in your zealous efforts to promote, among our people, an ardent devotion to the Sacred Heart,

I am, Dear Father Cullen,

Yours most faithfully,

✠ MICHAEL LOGUE.

Rev. J. A. Cullen, S.J.

THE PALACE,

THURLES, February 19th, 1890.

MY DEAR FATHER CULLEN,

I have received, through your kindness, a copy of the IRISH HANDBOOK OF THE APOSTLESHIP OF PRAYER, and thank you very sincerely for it. It is an admirable compilation, containing a great deal of truly edifying matter, and well calculated to effect much good, especially amongst the Associates of the Holy League for whom it is chiefly intended.

I give my best blessing to yourself personally, and heartily wish success and amplest development to the Organization of which you are the head.

I remain,

My Dear Father Cullen,

Your very faithful servant,

✠ T. W. CROKE,
Archbishop of Cashel.

The Rev. J. A. Cullen, S.J.

ST. JARLATH'S,

TUAM, February 20th, 1890.

MY DEAR FATHER CULLEN,

I am much obliged for the copy of the HANDBOOK OF THE APOSTLESHIP OF PRAYER which you were good enough to send me.

It is a most useful, and comprehensive, and varied book of piety, and I shall gladly take every opportunity of recommending it, as, indeed, it deserves to be recommended, to Clergy and Laity.

Believe me,

Very faithfully in Christ,

✠ JOHN McEVILLY

Rev. J. A. Cullen, S.J.

DEAR FATHER CULLEN,

I beg to thank you most cordially for the first copy of your IRISH HANDBOOK OF THE HOLY LEAGUE. Please to send me 200 copies for the clergy. I have read it with great interest and delight. It will supply a want much felt. It appears to be the Manual we looked for. In it

you set out, in brief but comprehensive form, the nature and practices of the "Apostleship of Prayer," and the many beautiful cognate branches of devotion to which its elastic constitution is applicable. And that is done in language so simple and chaste, and with an arrangement so orderly and clear, that the simplest member of the Association can easily learn all that it is necessary to know about the Holy League. Your Handbook will be a great boon to the clergy who desire to establish branches of the "Apostleship of Prayer" in their parishes.

I am specially pleased to see two branches treated of in it, viz., "*The Apostleship of Study*," and "*Temperance in the interests of the Sacred Heart*." These two branches promise many blessings for the rising generation. By the first, children will learn, from their infancy upwards, to consecrate their lives to God, by a tender, practical devotion to the Sacred Heart; the latter, I cherish the fond hope, may yet become the staple basis of a temperance organization for Ireland.

When the "Apostleship of Study" is made a daily exercise in every school, and the Temperance branch of the Holy League established in every parish, Ireland will be truly consecrated to the Sacred Heart. In the meantime, let us repeat "Thy Kingdom Come."

I am, Dear Father Cullen,
Faithfully yours,

✠ P. M'ALISTER.

TULLOW, CO. CARLOW,

February 21, 1890.

MY DEAR FATHER CULLEN,

I looked over your IRISH HANDBOOK OF THE HOLY LEAGUE, called the "Apostleship of Prayer." It is truly *Multum in parvo*. In so small a compass, and so cheap, it is the very best compendium I know of Holy Prayer and sound Catholic instruction on all points,

eminently calculated to restore "the Christian rule of action in private and in public life"—the great object our Most Holy Father had in view in his late incomparable Encyclical, "for warding off the evils which are pressing on us, and the fittest way to drive away the dangers with which we are threatened." Please send me eighteen copies, with bill. Wishing you the best blessings of this holy season, and your little work the widest possible circulation,

I remain, my Dear Father Cullen,

Most faithfully in Jesus Christ,

✠ JAMES LYNCH,

Bishop of Kildare and Leighlin.

BISHOP'S HOUSE,

MONAGHAN, 20th February, 1890.

DEAR FATHER CULLEN,

I have obtained a copy of the little HANDBOOK OF THE APOSTLESHIP OF PRAYER, and have perused it with the liveliest satisfaction. It is an excellent compilation, admirably arranged, most comprehensive, and well adapted to the spiritual needs of our people. I shall commend the little Handbook very warmly to the attention of the faithful.

Believe me, very sincerely yours,

✠ JAMES DONNELLY,

Bishop of Clogher.

To the Rev. J. A. Cullen, S.J.,

Central Director of the "Apostleship of Prayer."

MONASTEREVAN, February 20th, 1890.

DEAR FATHER CULLEN,

Accept my thanks for copy of the IRISH HANDBOOK OF THE HOLY LEAGUE. It will, I am sure, be a great means of helping on the noble work which you have so much at

heart. It is wonderful to see how you have succeeded in bringing together, within such narrow limits, so much matter so peculiarly suitable to our people.

Wishing you every blessing,

Believe me, Dear Father Cullen,

Very faithfully yours,

✠ M. COMERFORD.

Rev. J. A. Cullen, S.J.

ST. MEL'S,

LONGFORD, 24th February, 1890.

MY DEAR FATHER CULLEN,

I am very much obliged to you for the copy of the little HANDBOOK OF THE APOSTLESHIP OF PRAYER. It seems to me an excellent Manual, and, with God's blessing, will do much to advance the glory of the Sacred Heart, and the spiritual interests of the members of that admirable Association, *which is producing wonderful fruit in this Diocese*, as well as elsewhere.

Praying the Divine Heart to multiply that fruit every day, and to make it permanent.

I remain, my Dear Father Cullen,

Yours most sincerely in Jesus Christ,

✠ BARTH. WOODLOCK,

Bishop of Ardagh and Clonmacnoise.

Rev. J. A. Cullen, S.J.

SUMMERHILL,

WEXFORD, February 24th, 1890.

MY DEAR FATHER CULLEN,

I feel great pleasure in saying that I highly approve of the little Manual you have just brought out, entitled,

THE IRISH HANDBOOK OF THE HOLY LEAGUE, called the "Apostleship of Prayer."

It is an excellent little prayer book, in addition to being the "Handbook of the Apostleship of Prayer." I trust it may obtain a wide circulation among the faithful, not only throughout Ireland, but through all English-speaking Catholic countries.

Yours faithfully,

✠ JAMES BROWNE.

Rev. James A. Cullen, S.J.

SLIGO,

March 6, 1890.

MY DEAR FATHER CULLEN,

I am in receipt of the copy of your "Irish Handbook of the Apostleship of Prayer" with which you have so kindly favoured me. Let me congratulate you on the good work you have done by the publication of this Manual. It explains, simply and fully, the nature, objects, and fruits of the "Apostleship;" and nothing more, it seems to me, is wanting to attract our fervent Irish people to this organization. It is already widely established in the Convents and Convent Schools of this, and, I believe, of most other Dioceses of Ireland, with the happiest results, but it has not yet reached the people. After reading your book, I am strongly of opinion that the time has come to unite the "Apostleship" with the devotions to the Sacred Heart of our Lord, which are now so general and so popular throughout Ireland, and, by this means, to enlarge the scope, and multiply the spiritual advantages of the Sacred Heart Associations.

In this Diocese we have a male and female Association of the Sacred Heart attached to every church, and it is my intention to engraft the "Apostleship" on each of those Associations, and to prepare them for this development of their devotion to the Sacred Heart by distributing

your Handbook amongst them. It will serve as a most useful supplement to the Manual of the Sacred Heart, which is already in the hands of the Associates.

With deep gratitude for the benefits which, I am sure, your book will confer on my flock,

I remain, with great esteem,

Your faithful servant,

✠ L. GILLOOLY,

Bishop of Elphin.

Rev. J. A. Cullen, S.J.

SKIBBEREEN,

March 5, 1890.

REV. AND DEAR FATHER CULLEN,

I have duly received the "Handbook of the Apostleship of Prayer," which you have been kind enough to send me, as also its Organ, the *Messenger of the Sacred Heart*, which, for some time past, you have been sending me with equal kindness and regularity. Believing in the great usefulness of the spread of the "Apostleship of Prayer," and of the many advantages to be derived from a devotion so beautiful, and yet so simple, I will do all I can to encourage it amongst the clergy and faithful of the Diocese of Ross.

With best wishes, and every blessing for yourself and the good work in which you are engaged,

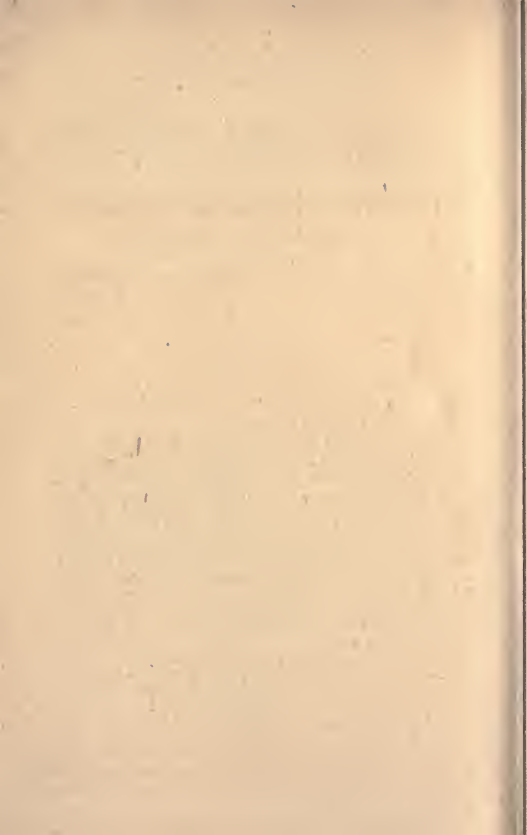
I am,

Rev. and Dear Father Cullen,

Yours faithfully in Jesus Christ,

✠ WM. FITZGERALD.

Rev. J. A. Cullen, S.J.



PART I.—SECTION I.

THE APOSTLESHIP OF PRAYER. ITS ORIGIN AND PROGRESS.

About seventy miles from Lyons, in the south of France is Puy, the most picturesque city of Europe. It is celebrated for its ancient shrine and magnificent statue of Our Lady. Not far from the shrine stands a large college which, until the expulsion of the Religious Orders from France, was a Scholasticate, or House of Studies, for the younger members of the Society of Jesus. This College gave many apostolic men to the Church, and its pious students were always remarkable for an ardent desire to labour in the foreign missions.

In the year 1844 the Spiritual Director of the College was Father Gautrelet, S. J. On the 3rd of December, the Feast of St. Francis Xavier, he pointed out to the scholastics that by consecrating all their thoughts, words, actions, and sufferings to the Sacred Heart, and offering them to the Eternal Father for the interests of Jesus Christ, they could find, even during the course of their ecclesiastical studies, ample scope for satisfying their missionary zeal. The proposal was received with enthusiasm by the young religious, and thus were laid the first foundations of the "Apostleship of Prayer," which was destined to spread with wondrous rapidity throughout the world, and to inscribe on its registers many millions of associates.

By degrees other communities joined this Holy League of Prayer, and in 1849, five years after its foundation, it was enriched by Pius IX., then an exile at Gaeta, with many indulgences.

In 1861 appeared the first number of "*The Messenger of the Sacred Heart*." The monthly issue of this periodical led to a prodigious development of the "Apostleship of Prayer." Numerous additional indulgences were granted by the Sovereign Pontiff, and, in 1866, the League received

a definite organization through the approval of its statutes by the Congregation of Bishops and Regulars.

The present glorious Pontiff was then Archbishop of Perugia, and in a letter addressed to the Central Director of Italy, he said: " 'The Apostleship of Prayer' is so beautiful a work, and unites so much fruitfulness with so much simplicity, that it assuredly deserves all the favour of ecclesiastical authority. I rejoice to see it established in my diocese, and I shall never tire of promoting it." And in a pastoral letter of 1868, he adds: "The plentiful fruit which the Holy League has already produced, no less than its rapid extension, shows plainly how pleasing this Association must be to our Lord." Diffused not only in France, but in Germany, Spain, Switzerland, in North and South America, India, China, and even in Oceania, the "Apostleship of Prayer" may, in the truest sense of the word, be called a Catholic work. Its *Messengers* are published in many languages, and in all parts of the world, to the great profit and consolation of the Associates.

The statutes of the Holy League were perfected and confirmed, in 1879, by Leo XIII., who, since his election to the Chair of Peter, has continued as warm a friend and patron of the Association as he was while Archbishop of Perugia. No less than eight successive Briefs or Rescripts, each conferring some new grace or privilege, have marked the Holy Father's appreciation of the labours and fruits of the League, and have raised its organization to its present perfect state.

The development of the "Apostleship" within the last twenty years is simply marvellous. The League now approaches 20,000,000 Associates. It is still spreading far and wide throughout the Catholic world; and its organ, the *Messenger of the Sacred Heart*, is issued every month in twenty-nine or thirty different editions.

Considering the extraordinary development of the Holy League, the simplicity of its organization, the multiplicity of its means, and the abundant blessings that the Sacred Heart pours on the united efforts of its millions of Associates, it is evident that this peaceful crusade is one of the principal institutions raised up by Divine Providence for the succour of His Church in these days of coldness and infidelity.

NATURE AND ADVANTAGES OF THE APOSTLESHIP OF PRAYER, OR "LEAGUE OF THE SACRED HEART."

What is the "Apostleship of Prayer?"

The "Apostleship of Prayer" is the union of our prayers with the unceasing prayer of the Sacred Heart of Jesus in the Most Holy Eucharist, and in His glorified Humanity in Heaven. But our lives, thoughts, words, works, and sufferings, become prayers if united with the prayer of the Sacred Heart. The "Apostleship of Prayer," consequently, means the union of our lives, thoughts, words, works, and sufferings, with the prayer of the Sacred Heart.

Why is it called the "Apostleship of Prayer?"

Because it makes Christians real Apostles of the interests and glory of the Sacred Heart.

What are the special objects of the "Apostleship of Prayer?"

To promote what the Sacred Heart is ever pleading for in the Tabernacle and on the Altar, viz., (a.) The salvation of souls. (b.) The triumph of the Church.

What is the Prayer of the Sacred Heart?

"Hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in Heaven." These words of the "Lord's Prayer" embrace all the intentions of the Sacred Heart, for, by them our Blessed Lord prays that His Heavenly Father's Name may be known, glorified, and blessed, all over the earth—that He may reign in the kingdom of His grace here, and in the kingdom of His glory hereafter—and that His Divine will may be accomplished by all His creatures, at all times, in all places, and under all circumstances.

What is the Spirit of the "Holy League?"

A spirit of love, gratitude, reparation, and Apostolic zeal for souls. To console the Sacred Heart, and sympathize with Its sorrows, to make reparation for sin in its awful and manifold varieties, and to lead back to Jesus erring souls He loves so tenderly, is the vocation of all true clients of the Sacred Heart. For this they pray, labour,

and mortify themselves, and bear patiently every suffering.

How does the Sacred Heart of Jesus effect the accomplishment of this Prayer?

Firstly—By unceasing intercession with His Father in Heaven, and in the Tabernacle—by being united with us in each Holy Communion—by the constant influence of His grace, at all times, in our hearts.

Secondly—By some visible organizations in His Church, modified according to circumstances. Amongst these may be reckoned, as holding a chief place, the “League of the Sacred Heart,” or “Apostleship of Prayer.”

Why is the “Apostleship of Prayer” called the “League of the Sacred Heart?”

Because a number of persons undertake to unite, in an organized manner, their lives, thoughts, words, works, and sufferings with the Sacred Heart of Jesus, and thus spread devotion to It. In this union with the Sacred Heart there are **Three Degrees**, the first of which is essential to membership; the second and third degrees procure additional and increased spiritual advantages, such as Indulgences, &c.

What are the Three Degrees of the “League of the Sacred Heart?”

The **First Degree** comprises those who make a “*Morning Offering*” of their lives, prayers, works, and sufferings to the Sacred Heart, for all Its intentions. This is the usual form: “*O Jesus, through the most pure Heart of Mary, I offer Thee the prayers, work, and sufferings of this day for all the intentions of Thy Sacred Heart.*”

This **First Degree** makes us advance rapidly in devotion to the Sacred Heart, sets the seal of the “Apostleship” on every action, and infuses spiritual energy, by the “Intentions,” into our lives. Without the “Morning Offering” we are but dead members of the League, and gain no benefit from it.

The **Second Degree** comprises those who, moreover, say *one decade of their Beads* daily for the intentions of the Sacred Heart, and for the special intentions of the Holy Father. There are monthly tickets of the Rosary of the Holy League published for their use. On each will be found the particular Mystery, the patron Saint, and monthly

"intention." One of the ordinary five decades offered for this "intention" will suffice. The advantages of the Second Degree are the efficaciousness of united prayer, the intercession of our Blessed Lady with the Sacred Heart, and lastly, the admirable organization it affords.

The Third Degree comprises those who undertake to receive *Holy Communion once a week, or once a month*, for the intentions of the Sacred Heart, and in reparation for all the sins of the world, especially for the abandonment, contempt, insults, sacrileges, offered to the Sacred Heart, in the Most Holy Eucharist. The best way to organize the Reparation Communion is in sets of seven, each Associate going on the day of the week assigned him, or to have a Communion offered on each day of the calendar month, or to get as many as possible to offer a Communion *every Sunday* in atonement.

Those who go but once a month can also join this Third Degree by offering their Communion for the same intention. Promoters should mark the date on the Rosary Leaflet, or the Associate himself can do so. A list of the sets should be kept, and Promoters should encourage all to adhere with fidelity to this beautiful practice. As many as possible should offer a Communion of Reparation on the First Friday of the month, the day specially chosen by our Lord.

What is necessary for Membership?

That each Associate's name be inscribed on the Register, and that he receive a certificate of admission from the Promoter appointed by the Director.

How is the "League of the Sacred Heart" established?

Firstly—By procuring permission and approval of the Bishop of the diocese.

Secondly—By procuring a Diploma of Affiliation from the Central Director of the Holy League, and opening a Register for the names of members. (The Diploma contains a twofold faculty, namely, of aggregating members to the *Apostleship of Prayer*, and also of aggregating members to the *Archconfraternity of the Sacred Heart*, established at Rome. This Diploma of Affiliation can be procured by parochial clergy, or superiors of religious houses.) When the Diploma is procured by a Priest, he is styled Local Director. No one but a Priest can

become a Local Director. He alone enjoys the *personal* privilege of admitting members to the Archconfraternity of the Sacred Heart. He must sanction the admission to the Archconfraternity of new members procured by others.

Thirdly—It is advanced by means of *Promoters*.

Who are the Promoters?

They are the Officers of the "Holy League," or zealous and energetic clients of the Sacred Heart, who undertake to spread the work of the "Holy League." Each receives an indulgenced Diploma, which empowers him to receive members by taking their names for registration in the Register of the Apostleship, and giving them Certificates of Membership and the Badge of the Sacred Heart. Each Promoter takes charge of, at least, fifteen members, who compose one circle of the Rosary of the Apostleship, corresponding to the fifteen mysteries. Generally each Promoter takes charge of two circles. They are entitled to many indulgences.

What are the principal duties of Promoters?

First—To offer up their prayers and sufferings, in union with the Sacred Heart, for the faithful discharge of their duty.

Second—To work earnestly and perseveringly to promote the "League of the Sacred Heart," by spreading the knowledge and love of the Sacred Heart everywhere they can—by explaining the organization of the League—by procuring, instructing, and registering new members—by promoting the circulation of the MESSENGER, the Rosary Sheets, and the practice of the weekly and monthly Reparation Communion. They should also explain the "Treasury" and "Intention" Sheets, and should endeavour to have the "Monthly Calendar of Saints" hung up in all homes, schools, institutions, church-porches, &c. On them, also, will devolve the duty of explaining and promoting the devotion of the "Nine Fridays," the "Holy Hour," whether made in public or in private; *visits* to the Blessed Sacrament, "Heroic Offering," &c. In a word, they should make the work of the "Apostleship" the business of their lives.

[Promoters of the "Apostleship" cannot themselves admit

members to the Archconfraternity of the Sacred Heart without the ratification of the Local Director. In the case of the "Apostleship," they have only to register them, as they are its officers.]

What is the Badge or Scapular of the Holy League?

It is an emblem of the Sacred Heart, consisting of an oval piece of crimson cloth, with an image of the Sacred Heart attached to it. It is usually worn by all the members, and is indulgenced. Those who wear it on their breast can gain 100 days indulgence by saying the aspiration: "Thy Kingdom Come," at least in their hearts.

What is the Motto of the Holy League?

"THY KINGDOM COME." It expresses the desire of the Sacred Heart and our own. It was given by Pius IX.

What is the Promoter's Cross?

It is a small "Apostleship" cross of gold, silver, or bronze, given to Promoters when they have sufficiently proved their efficiency—generally after six months.

How are the prayers of the "Apostleship" to be sought?

"Petitions" for special prayers of the "Apostleship," and "thanksgivings" for favours already received, should be placed in the boxes, in the churches, prepared to receive them, or be directed to the Secretary, *Messenger* Office. When received at the Office, they are classified under their respective headings, and published each month in the calendar of the *Messenger*, and in the large calendar for church-porches, institutions, &c. It would be absolutely impossible to publish in full the multitude of "petitions" and "thanksgivings" received. In each *Messenger* a few are published to excite devout interest. Initials of correspondents are acknowledged.

N.B.—It is of great importance that an intelligent Secretary and Treasurer should be appointed at the first establishment of the Holy League in every Centre. The Secretary inscribes the names on the register kept at the local centre, and communicates with the MESSENGER Office.

ADVANTAGES.

The advantage of the "Apostleship" is very great, both to ourselves and others.

1. It is a special title to the love of the Sacred Heart, and to the realization of the promises made to Blessed Margaret Mary.
 2. By it the merit of each action of the day is increased.
 3. Every action becomes invested with Apostolic efficacy, and, hence, becomes a new aid to the Church, a new shield lifted against her enemies, a new help to souls perishing on earth, and suffering in Purgatory.
 4. It gives greater security of obtaining graces for ourselves and others.
 5. Great courage and ardour in sacrificing ourselves for souls.
 6. We are prayed for, every day, by millions of fellow-members, including an immense number of holy religious.
 7. We share in the merits of almost all the Religious Orders: the Benedictines, Carthusians, Trappists, Carmelites, Franciscans, Poor Clares, Dominicans, Augustinians, Jesuits, Redemptorists, Marists, Lazarists, Irish Christian Brothers, French Christian Brothers, Presentation Brothers, Franciscan Brothers, &c. Irish Sisters of Charity, French Sisters of Charity, Loretto Institute, Irish Ursulines, and many others, have all granted this favour to the League; and their Masses, Holy Communions, and good works, will plead for us after our death.
 8. Moreover, the immense Indulgences.
- Its happy results soon show themselves in parishes, not only in a more loving spirit of devotion, but in the better and more frequent use of the Sacraments.
- The Organ of the League is the Messenger of the Sacred Heart; wherever it circulates, devotion to the Sacred Heart spreads also.**

SYNOPSIS OF THE ORGANIZATION OF THE APOSTLESHIP.

Cardinal Protector (Rome).
General Director (France).

Central Director (Ireland).
Local Director (Parish).
Local Centres (Convents, &c.)
Promoters (Local).
Members.

Machinery of the Apostleship.

Diploma of Affiliation.
Diploma of Local Director.
Diploma of Promoters.
Promoters' Lists.
Members' Certificate of Admission.
Badge of the Sacred Heart.

Three Degrees.

First Degree (Morning Offering).
Second Degree (Daily Decade).
Third Degree (Weekly or Monthly Reparation
Communion).

Special Practices of Devotion.

1. The Feast of the Sacred Heart.
2. The First Friday of each month.
3. The Holy Hour.
4. The Nine Offices.
5. The Work of Perpetual Adoration.
6. The Guard of Honour.
7. The Mass of Reparation.
8. Devotion to the Agonizing Heart of Jesus.
9. Practices and Prayers for the suppression of Intemperance.

Publications.

IRISH MESSENGER OF THE SACRED HEART.
Handbook of the Holy League.
Monthly Leaflet of the Apostleship Rosary.

Monthly Calendar of Saints and Intentions (for Church Porches).

"Intention" Sheets (for sending in "intentions" to be prayed for).

"Treasury of Good Works" Sheet.

"Holy Hour" leaflet, &c., &c.

PROMOTERS.

The Promoters hold their meetings once a month. (A convenient time for country districts would be after last Mass, or Evening Service on Sundays.)

Promoters' Monthly Meetings are justly regarded as the *main spring* of the machinery of the "Apostleship." The spread of the Holy League, the success of all its works, the fervour of its members, &c., mainly depend on them. Hence, nothing should be left undone to make them successful. If necessary, circulars should be sent out every month, apprising the Promoters of the day of meeting, &c. Great punctuality as to the day and hour of the meeting, earnestness, attention to details, courage under difficulties, prayer, and perseverance on the part of the Director, will effect much towards making these meetings centres of practical devotion and zeal for the interests of the Sacred Heart.

The Promoters, on their side, should be diligent in attendance, and zealous in suggesting means for promoting the work of the "Apostleship," or removing impediments which hinder its operations. It would prevent much useless explanations and discussions if the Promoters would write, in the simplest manner possible, any suggestions, regarding the work, they desire to make, or any obstacle they think desirable to have removed. These papers could be sent in, or handed to the Director—no name need be affixed. The order of the meetings should be strictly followed.

THE GENERAL COMMUNIONS OF THE PROMOTERS.

The Saints whose days have been chosen for this favour are:

St. Genevieve, 3 January.
St. Francis de Sales, 29 January.
St. Ignatius, Martyr, 1 February.
St. Catherine of Ricci, 13 February.
St. Frances of Rome, 9 March.
St. Joseph, Sp. B.V.M., 19 March.
St. Vincent Ferrer, 5 April.
St. Catharine of Sienna, 30 April.
St. Monica, 4 May.
St. Gregory VII., 25 May.
St. Clotilda, 3 June.
SS. Peter and Paul, 29 June.
St. Mary Magdalene, 22 July.
St. Ignatius Loyola, 31 July.
St. Dominic, 4 August.
St. Jane Frances de Chantal, 21 August.
St. Catharine of Genoa, 15 September.
St. Michael, Archangel, 29 September.
St. Francis of Assisi, 4 October.
St. Teresa, 15 October.
St. Martin, 11 November.
St. Elizabeth, 19 November.
St. Lucy, 13 December.
St. John the Evangelist, 27 December.

INDULGENCES GRANTED TO THE DIRECTORS AND PROMOTERS OF THE HOLY LEAGUE.

Plenary Indulgences.

1. Twice in every month, on the feasts marked in the Diploma (Apostolic Concession, Pius IX. April 13, 1862.)
2. The day of receiving the Cross of their rank, if it be worn openly, on making the Act of entire Consecration (Rescript, June 14, 1877)

3. Twice in the year, on the same condition, that the Cross be habitually and visibly worn, on renewing the Act of Consecration, about the feasts of the Sacred Heart and the Immaculate Conception (June 14, 1877).

Partial Indulgence.

300 days each time they meet all together, or at least by twos or threes, to encourage one another to more effectually promote God's glory (June 14, 1877).

STATUTES

OF THE HOLY LEAGUE OF

THE APOSTLESHIP OF PRAYER,

Granted by His Holiness, Pope Leo XIII.

ARTICLE I.—The "Apostleship of Prayer" is a work of piety, by means of which the faithful endeavour to enkindle in themselves and others zeal for prayer, according to the desire, and after the example of the most Sacred Heart of Jesus, "always living to make intercession for us."

ARTICLE II.—In order to attain the end proposed, the Associates may most profitably employ not only prayer, both mental and vocal, but also all other sorts of good works, whether of religion or charity, such as the frequent reception of the sacraments, the exact observance of the commandments of God and the Church—in a word, everything which tends effectually to promote Catholic piety, the glory of God, and the salvation of souls.

ARTICLE III.—All the faithful of both sexes may, in conformity with the Constitutions and Decrees of the Holy See, be enrolled in this holy work, and enjoy the spiritual graces and Indulgences granted to it by the Pope.

ARTICLE IV.—To gain the Indulgences granted to the "Apostleship of Prayer," the Associates must add to their

morning prayers, which they will by no means omit, an offering of all the prayers, work, and sufferings of the present day, for the intention with which our Lord Jesus Christ offers Himself in the Holy Sacrifice of the Altar. They are also recommended to recite each day a decade of the Rosary for the preservation of the Sovereign Pontiff, and for those special wants of the Church which are pointed out to them at the beginning of every month.

ARTICLE V.—Such among the faithful as are enrolled in the Holy League, and inflamed with zeal for souls, devote themselves to works of piety, and on this account bear the name of Promoters, should exert themselves by every means in their power, to advance more and more the Divine glory, the salvation of souls, the worship of the Sacred Heart of Jesus, and other devotions approved by the Church, according to the powers granted to them. For this purpose they may on fixed days be assembled in council, so as to propose and take any measures which seem advisable.

ARTICLE VI.—The work of the "Apostleship of Prayer" is governed by a General Director, who is named by the Superior-General of the Society of Jesus (the approbation of the Holy See being previously obtained each time), and with all due dependence on the Bishop of the place, in which the Director who may be appointed resides.

ARTICLE VII.—The General Director may, in different countries and dioceses, appoint Central Directors, with the consent of the respective Ordinary, whose jurisdiction, moreover, must always be scrupulously respected, both with regard to Centres established or to be established, or with regard to the faithful of his diocese, whether already inscribed or to be inscribed, according to the Holy Canons and Apostolic Constitutions.

ARTICLE VIII.—Once a year, the Central Directors must inform the General Director of the places where they have established Centres, and report the names of the Associates inscribed, that they may be enrolled in the Catalogue kept by him.

NOTE.—By a subsequent Rescript, bearing date June 2, 1880, the Sacred Congregation has done away with the obligation of sending the names of the new Associates enrolled to the Director-General. It is, therefore, sufficient

if they are entered on the Register of *some* affiliated Centre.

DECREE.

OUR Holy Father, Pope Leo XIII., in audience granted to the undersigned Secretary of the Sacred Congregation of Bishops and Regulars, May 24, 1879, after having heard the report on each of the above Articles, has approved and confirmed, as he approves and confirms by the present Decree, the Statutes above recited, and here faithfully copied from the original, which is kept in the Archives of the same Congregation; saving always the jurisdiction of the Ordinaries, according to the Holy Canons and Apostolic Constitutions: moreover, declaring of no effect, in the present and future, the Decrees issued by this Sacred Congregation of Bishops and Regulars, July 27, 1866, and May 24, 1867.

Given at Rome, at the Office of the Secretary of the Sacred Congregation of Bishops and Regulars, this 28th day of May, 1879.

✠ J. CARD. FERRIERI, Prefect,

✠ A., Archbishop of Myra, Secretary.

We have seen this and verified it as authentic,

✠ FLORIAN, Card. DESPREZ,
Archbishop of Toulouse.

Moreover, by virtue of the Pontifical Rescript, dated the 7th of June, 1879, and of the Concession granted in pursuance thereof, and dated the same day, by the Right Reverend Monsignore Macchi, the Director-General of the Archconfraternity of the Sacred Heart: all the faithful aggregated to the "Apostleship of Prayer" up to that date are also aggregated to the Archconfraternity; and all Local Directors of the "Apostleship" existing at that date, and their successors for all time, are empowered to aggregate the faithful to that Archconfraternity: and this grace shall be granted to all Local Directors, and their successors, of places to be affiliated in time to come, as soon as such affiliations shall have been made known, by the General Director of the "Apostleship of Prayer," to the Director-General of the said Archconfraternity.

Seen and declared authentic,

✠ FLORIAN, Card. DESPREZ,
Archbishop of Toulouse.

CEREMONIAL.

Order of Meetings, Receptions, &c., of the "Holy League of the Sacred Heart," which may be also used at meetings of the "Archconfraternity of the Sacred Heart."

I.

PRAYERS AT THE PUBLIC MEETINGS.

(The answers are to be made aloud by the whole Congregation together.)



IN the Name of the Father, &c.

R. Amen.

V. Jesus, meek and humble of Heart,

R. Make my heart like unto Thine.

V. O sweetest Heart of Jesus, we implore

R. That we may love Thee ever more and more.

PRAYER OF ST. FRANCIS XAVIER.

(Adapted for the intentions of the "Apostleship of Prayer.")

ETERNAL God! Creator of all things! remember that Thou alone didst create our immortal souls, framing them to Thine own image and likeness. Behold, O Lord! how to Thy dishonour, Hell is daily filled with them. Remember, O Lord, Thine only Son, Jesus Christ, who suffered for them, most bountifully shedding His precious blood. Suffer not, O Lord, Thy Son and our Lord to be any longer despised by us, ungrateful sinners. But rather, being appeased by the entreaties and prayers of the elect, the saints, and of the Church, the most blessed spouse of Thy Son, vouchsafe to be mindful of Thy mercy, and forgetting our guilt

and infidelity, cause them also to know Him whom Thou didst send, Jesus Christ, Thy Son, our Lord, who is our health, life, and resurrection, through whom we are made free and saved, to whom be all glory for ever. Amen,

Let us pray.

May Thy Holy Spirit, we beseech Thee, O Lord, light up in our hearts that fire which our Lord Jesus Christ came to cast on earth, and desired so earnestly to see enkindled.

R. Amen.

Let us pray.

O LORD Jesus Christ, Who hast promised that wherever two or three shall be gathered together in Thy Name Thou wilt be there in the midst of them, look down with compassion and mercy and love upon us, who are now united before Thee, in the lowliness of our hearts, to honour Thy Sacred Heart, and in the desire to make It known and loved by all. Come into the midst of us, O sweet Jesus, and fill our hearts with Thy blessings and inflame them with Thy love. Amen.

V. Sweet Heart of Jesus, be my love.

R. Sweet Heart of Mary, be my salvation.

O Sacred Heart of Jesus, teach us to pray fervently, and grant the petition, which we offer Thee in union with all our Associates, throughout the whole world.

[Here is recited the "Decade" for the intention which this month is recommended in the *Messenger of the Sacred Heart*.]

Let us pray for the Members.

LOOK down, O Eternal Father, upon this Thy family of the "Apostleship of Prayer," which, though scattered amidst all the nations of the earth, is still united in the common desire to spread the devotion to the Sacred Heart, and to make Thy Kingdom come. Remember, O Lord, from how many million hearts the "Morning Offerings" rise. Do Thou deign to take pleasure in them, and make them fruitful in salvation for the souls of sinners. Listen to the pleadings of the Sacred Heart of Thy Divine Son, in union with which we pray. Forget not the bitter agony which It has endured, and let not Its Precious Blood be shed in vain. May Its patient love prevail over our ingratitude, and bring all sinners in true repentance to Thy feet. We pray especially for the sick, the suffering, and the sorrowful. Grant that this Holy League may daily grow in numbers and in fervour, and spread its influence through all hearts. Amen.

Let us pray for those who are in their agony.

O MOST merciful Jesus, lover of souls, we pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy Immaculate Mother, cleanse in Thy Blood the sinners of the whole world, who are now in their agony, and are to die this day.

R. Amen.

V. Heart of Jesus, by Thine agony,

R. Have pity on the dying. (300 days ind.)

Let us pray for the deceased Members.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed, the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired. Through Jesus Christ our Lord.

V. Give them, O Lord, eternal rest.

R. And let perpetual light shine upon them.

After the Prayers follow the

Notices.

Sermon or Instruction.

Reception of new Promoters, if any.

Benediction of the Most Holy Sacrament.

Registration of new Members and distribution of Badges, &c.

At these monthly meetings the solemn admission of new members, the solemn reception of new Promoters, or the solemn conferring of the decorations (Apostleship of Study) might appropriately take place.

II.

Order of Meetings of Promoters.

I. Opening prayers (page 15.)

II. Short instruction by Director.

III. Minutes (if kept) of last meeting read.

IV. Brief, simple statements, by Promoters, of their work during the last month, viz., (1) Number of new members procured. Badges, Rosary Tickets, *Messengers* distributed. (2) Whether the Reparation Communions are attended to? (3) Whether the "Nine Fridays" devotion is increasing? (4) Whether the devotion of the "Holy Hour" is spreading? (5) Sacred Heart pictures hung up in homes? (6) Daily Mass better attended? (7) Visits more frequently made to the Blessed Sacrament? (8) Family Rosary said at night in homes? (9) What work of zeal performed for the poor, afflicted, suffering, for abandoned children, &c.? (10)

Suggestions from Promoters, as to how the "League of the Sacred Heart" could be better propagated, &c. Checking attendance, &c.

V. Prayer of St. Francis Xavier (Page 15.)

VI. Benediction of Most Holy Sacrament, or with the Crucifix.

III.

Ceremony of solemn reception of the Badge of the Holy League of the Sacred Heart of Jesus, or of the Decorations of the "Apostleship of Study."

1. *The Badges or Decorations are laid upon the altar, or before a statue of the Sacred Heart.*

2. *Candles are lighted.*

3. *The Director (or the Priest who may be invited to perform the ceremony) is vested in a surplice and white stole.*

4. *The members to be received and the other Associates are grouped around the altar or statue.*

5. *A hymn is sung in honour of the Sacred Heart.*

6. *Brief exhortation to those about to receive the Badge or Decoration.*

7. *At the end of the discourse the new members approach the altar, holding their Certificates of Admission in their hands.*

8. *The Director blesses the Badges or Decorations (according to the form on page 21).*

9. *The new Associates kneel at the Altar rails.*

10. *The Director gives the Badge or Decoration, saying:*

Accipe signum Fœderationis in nomine Patris et Filii et Spiritus Sancti. Amen.

When all have received their Badges or Decorations, turning to the new members, he says:

Auctoritate mihi concessa, Ego vos recipio et adscribo Fœderationi Sanctæ Cordis Jesu, vosque participes facio omnium gratiarum, Indulgentiarum, privilegiorum, bonorumque spiritualium, ejusdem Fœderationis, in nomine Patris et Filii et Spiritus Sancti. Amen.

Benedictio Dei Omnipotentis, etc.

(If the Decorations of the "Apostleship of Study" be conferred, the Papal Benediction may then be given.

BENEDICTIO PAPALIS.

Ritus Servandus.

1. *Admoneatur populus de Indulgentia a Sede Apostolica concessa, de præceptis operibus pro ea lucrificiendis, de die quo visitanda est designata ecclesia, de hora denique qua dabitur Pontificia Benedictio.*

2. *Postquam stalutis die et hora populus ad ecclesiam convenerit, alta voce legantur Litteræ Apostolicæ, seu Decreta quibus Indulgentia conceditur, una cum potestate Benedictionem Apostolicam super populum, effundendi, ut de delegatione audientibus constet, et concessio ex latino sermone in vulgarem accomodatum ad populi intelligentiam conversa pronuntietur; populus ad suorum scelerum detestationem pio brevique sermone excitetur; post quæ, Sacerdos, nullis circumstantibus ministris, stola et superpelliceo indutus, ante altare genuflexus, sequentibus verbis Dei opem imploret:*


V. Adjutorium..... Domine, exaudi..... Dominus vobiscum.

Deinde stans sequentem recitet orationem

OREMUS.

OMNIPOTENS et misericors Deus, da nobis auxilium de sancto, et vota populi hujus in humilitate cordis veniam peccatorum poscentis, tuamque benedictionem præstolantis et gratiam, clementer exaudi: dexteram tuam super eum benignus extende, ac plenitudinem divinæ benedictionis effunde, quâ bonis omnibus cumulatus, felicitatem et vitam consequatur æternam. Per Christum Dominum nostrum. Amen.

3. *Tunc sacerdos ad cornu Epistolæ accedat, et ibidem populum benedicat cum Imagine D. N. J. C. unico signo crucis, et proferens alta voce hæc verba:*

Benedicat vos omnipotens Deus Pater  et Filius, et Spiritus Sanctus. R. Amen.

N.B.—Aliquando Benedictio Papalis datur e pulpito vel foris, et quidem licite.

IV.

Ceremony of solemn reception of the Promoters of the Holy League of the Sacred Heart of Jesus.

1. *The Crosses are laid upon the altar, or before a statue of the Sacred Heart,*

2. *Candles are lighted.*
3. *The Director (or the Priest who may be invited to perform the ceremony) is vested in a surplice and white stole.*
4. *The Promoters who are about to be received and the other Associates are gathered around the altar or statue.*
5. *A hymn is sung in honour of the Sacred Heart.*
6. *Brief exhortation on the solemn consecration, or kindred subject.*
7. *At the end of the Discourse the new Promoters approach the altar, and the Act of Consecration (page 140) is recited. (This may be done either by the Director, all the new Promoters repeating it aloud after him clause by clause, or else by one of the new Promoters, who recites it in the name of the rest.)*

Blessing of Promoters' Crosses and Distribution of Diplomas.

Then the Director, approaching the altar or statue, blesses the Crosses as follows :

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

OMNIPOTENS sempiternæ Deus, qui sanctorum tuorum effigies sculpi aut fingi non reprobas, ut quoties illas corporis oculis intuemur, toties eorum actus et sanctitatem ad imitandum memoriæ oculis meditemur, has, quæsumus, sculpturas aut imagines in honorem et memoriam Sanctissimi Cordis Unigeniti Filii Tui adaptatas, bene ✠ dicere et sancti ✠ ficare digneris ; et præsta ut quicumque eas gestando Unigenitum Filium Tuum suppliciter colere et honorare studuerit, illius meritis et obtentu, a Te gratiam

in præsentî, et æternam gloriam obtineat in futurum. Per eundem Christum Dominum nostrum.
Amen.

He sprinkles the Crosses with holy water.

Then, while the Director stands, the new Promoters may kneel at the altar rails, and the Priest passes to each one in turn. As he places the Cross on their necks, he says to each one :

“Receive this Cross and carry it on your heart. Let it ever remind you of the love wherewith the Heart of Jesus has loved you, and of the devotedness you owe to It in return.”

Then, having given a Diploma to each one, he says :

“Receive these Diplomas by virtue of which you shall henceforth be Promoters of the Holy League of the Sacred Heart of Jesus and the Apostleship of Prayer. Our Holy Father the Pope grants to you twenty-four Plenary Indulgences every year, and an Indulgence of 300 days each time you shall confer together with other Promoters in order to promote the Divine glory.”

The following Promise is then said aloud by all :

Promise.

The infallible voice of the Pope having condemned Freemasonry and all other secret societies I, *N. N.*, obedient with a filial love to the authority of the Vicar of Jesus Christ, solemnly resolve and engage never to belong to any such secret association, under whatsoever name it may be called ; but, on the contrary, to oppose to the utmost of my power their influence, their teaching, and their acts. Amen.

Then he gives the blessing : “ *Benedictio Dei Omnipotentis*,” or Benediction of the Blessed Sacrament, etc., and the *Magnificat* or a hymn to our Lady is sung.

[Our Reverend Directors, our Promoters and Associates, will understand the motives which have prompted the Director-General of the Holy League to issue the following instruction :

In order the more thoroughly to enter into the intention of the Holy Father expressed in the teaching of the late Encyclical Letter *Humanum Genii*, we earnestly beg of all our *Directors*, both *Central* and *Local*, to require, on all new receptions of Associates of either sex to the Holy League, and in the case of our Promoters *as a necessary condition*, the promise to never enter into any secret society, and not to give encouragement nor help to any of them.

In dioceses where their lordships the Bishops may have published a similar protestation, it will of course be made use of by the local Directors.]

Indulgences.

FIRST DEGREE OF THE APOSTLESHIP.

(*Comprising all the Associates, as all are bound to make the Morning Offering.*)

Plenary Indulgences.

1. On the day of the admission (Brief, Feb. 26, 1861. Pius IX.)
2. On the Feast of the Sacred Heart (Feb. 26, 1861).
3. On the Feast of the Immaculate Conception (Feb. 26, 1861).
4. One Friday of each month (Feb. 26, 1861).

5. One other day of each month at choice (Feb. 26, 1861.)

6. Every Thursday or Friday on making the Holy Hour (Rescript, May 13, 1875. Pius IX.); or on any day of the week, at the hour appointed by the Local Director for making the Holy Hour in common (Brief, March 30, 1886. Leo XIII.)

7. On the Feast of the Patron Saint marked on the Rosary Ticket. (These Tickets, containing the monthly prayers and intentions, are properly given even to the Associates of the First Degree.) (Brief, March 30, 1886.)

8. On the day of the month named by the Local Director,* if the Communion be made in a body, and offered in reparation for the injuries done to our Lord in the Blessed Sacrament (Rescript, June 14, 1877. Pius IX.)

Partial Indulgences.

1. 100 days for each prayer or action offered for the Intentions of the month (Brief, Feb. 26, 1861.) These Intentions are found on the Calendars, and in the "*Messenger of the Sacred Heart.*"

2. 100 days each time for repeating devoutly, with the lips or in the heart, the prayer, "*Thy Kingdom Come,*" while wearing on the breast the Badge of the Holy League (Rescript, June 14, 1877. Pius IX.)

3. 7 years and 7 quarantines as often as the members assist at public processions, while wearing openly the Badge of the League (Rescript, June 14, 1877.)

4. 7 years and 7 quarantines if the Badge be worn visibly during half an hour's adoration of the Blessed Sacrament publicly exposed (Rescript, June, 14, 1877.)

5. 300 days each time for the ejaculation, "Sweet Heart of Jesus, be my love" (Rescript, May 13, 1875.)

6. 300 days each time for the ejaculation, "Sweet Heart of Mary, be my salvation" (Decree, Sept. 30, 1852. Pius IX.)

7. 300 days each time for the ejaculation, "Jesus, meek and humble of Heart, make my heart like unto Thine!" (Decree, Jan. 25, 1868. Pius IX.)

* Local Directors should note this. The day named in the monthly Tickets is only to supply omission on their part.

SECOND DEGREE OF THE APOSTLESHIP.

(Comprising all those Associates who undertake to recite the daily decade of the beads for the intentions of the month.)

To all members of the "Apostleship of Prayer" who daily say a decade of the beads for the Intentions of the Sacred Heart.

1. 100 days each time.

2. A Plenary Indulgence on the Friday after Septuagesima Sunday (the Feast of our Lord's Prayer in the Garden.)

3. A Plenary Indulgence on the Feast of the Most Pure Heart of Mary (the Sunday after the Octave of the Assumption.)

4. A Plenary Indulgence on the Feast of the Patronage of St. Joseph (the third Sunday after Easter.) (Rescript, August 24, 1884. Leo XIII.)

The members of the Second Degree also gain the Indulgences which have been attached to the beads they use, and all Local Directors of the League who have *fifty* members reciting the daily decade, are privileged to confer the Brigettine and Apostolic Indulgences. This privilege is, however, granted *on condition* that the Director has in the church or chapel a monthly meeting of the League (Rescript, May 13, 1877. Pius IX. August 24, 1884. Leo XIII.), and that *one day* each week five decades are said.

Apostolic Indulgences.

Plenary on the Feast of Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity Sunday, Corpus Christi, and the Assumption, Nativity, and Immaculate Conception of our Lady, Nativity of St. John the Baptist, SS. Peter and Paul, the Apostles, St. Joseph, and all Saints. Also at the hour of death. Many Partial Indulgences.

Brigettine Indulgences.

1. Plenary on the Feast of St. Brigid, Oct. 8.

2. At the hour of death.

Partial Indulgences of 100 days for each Pater and for each Ave.

7 years and 7 quarantines, every fifteen days (Bull, July 10, 1515. Leo X.)

The Indulgence of 100 days is gained each time a *Pater* or *Ave* is said on the Brigettine beads, *though not until the whole Rosary is finished* (Brief, Jan. 15, 1743. Benedict XIV.)

THIRD DEGREE OF THE APOSTLESHIP

(Comprising all those Associates who undertake to make the Communion of Reparation on fixed days.)

The Indulgences of the Communion of Reparation were granted to the Holy League by a Rescript of Leo XIII., February 10, 1882.

Plenary Indulgences.

1. Each time the Communion of Reparation is made on the day of the week, or of the month, which shall have been fixed on the Ticket, or which the members shall have chosen for themselves (Briefs, August 9, 1861, and May 15, 1863. Pius IX.)

When, for some just cause, the Communion cannot be made on the day fixed, the Indulgence can be gained on any day of the same week, or the same month, according to the section (Brief, July, 7, 1864. Pius IX.)

And, moreover, even when the weekly or monthly Communion cannot be made *provided only the hindrance be a legitimate one*, the Indulgences may still be gained (Rescript, Jan. 19, 1868. Pius IX.)

2. The day on which the members shall enter their names on the list of the Communion of Reparation.

3. At the hour of death.

Partial Indulgence.

100 days each time for the following: "O Divine Mercy, Incarnate in the Sacred Heart of Jesus, have pity on the world, and shed Thy light on us."

INDULGENCES OF THE "APOSTLESHIP OF STUDY,"

Comprising all members who are still engaged in study in a school or house of studies in which the "Apostleship" is organized (Rescript, April 21, 1870. Pius IX.)

These Indulgences are granted in addition to those granted to other Associates of the "Apostleship of Prayer."

Plenary Indulgences.

(Rescript, April 21, 1870.)

1. Once a year, on the day when the Apostleship of Study is organized for the School-year.
2. On the feast of St Peter's Chair at Rome, 18th of January.
3. St. Leo the Great, 11th of April.
4. Our Lady, Help of Christians, 24th of May.
5. SS. Peter and Paul, 29th of June.
6. Once a month, if the Communion be offered for the Holy Father (Rescript, December 10, 1868. Pius IX.)

Partial Indulgences.

(Rescript, December 10, 1868.)

1. 100 days for every good work offered for the intentions of the Pope; and in particular for each school hour of silence, study, or well-spent recreation, offered for the same end, whether as a prayer for the necessities, or a thanksgiving for the triumphs of the Church.
2. 100 days, once a day, for reciting a Hail Mary for the Holy Father before the public statue of the Blessed Virgin, in the house or school.
3. 300 days, each time, for the ejaculation: *Sweet Heart of Jesus, be my love!*
4. 300 days, each time, for the ejaculation: *Sweet Heart of Mary, be my salvation!*
5. 50 days, each time, for the ejaculation: *O good St. Joseph, protect us; protect Holy Church!*
6. 100 days, once a day (granted to the Associates who have not yet made their First Communion), for a Spiritual Communion with the ejaculation: "*Come! Lord Jesus, come.*"

Special Indulgences and privileges, granted to those Associates of the "Apostleship of Study" who have received decorations; and who have promised never to join Secret Societies, and ever to defend the rights of Holy Church (Rescript, April 21, 1870. Pius IX.)

1. Plenary Indulgence, and the right to the Papal Benediction, on the day of receiving each of the six decorations conferred by the Apostleship of Study.
2. Plenary Indulgence at the hour of death, on devoutly pronouncing the name of Jesus, and the right also to the

Papal Benediction, for those who have gained one of the decorations.

3. Plenary Indulgence, and the right to the Papal Benediction, for the parents, brothers, and sisters of those who, at the close of their studies, receive the sixth or highest of these decorations. To be gained on the day of promotion.

4. Plenary Indulgence, and the right to the Papal Benediction, at the hour of death, for the parents, brothers, and sisters of those who have gained the sixth or highest decoration.

5. Privilege to the Director of the "Apostleship" to impart the Papal Benediction, according to the Roman rite, to those promoted and their relatives, as often as the promotions shall occur. Equal right to the Confessor, in favour both of scholar and relation, when the Papal Benediction shall not be publicly given.

INDULGENCES OF THE ARCHCONFRATERNITY OF THE SACRED HEART.

(To be gained by all the Associates, even of the First Degree, who have been admitted to the Archconfraternity by the Local Director of the Holy League.)

First Series.

Plenary Indulgences.

1. On the day of admission (Rescript, March 7, 1801. Pius VII.)
2. On the Feast of the Sacred Heart (March 7, 1801; July 12, 1803).
3. On the first Friday of the month, or the first Sunday (July 15, 1803; July 7, 1815).
4. On one day of each month at choice (Nov. 15, 1802).
5. At the hour of death (March 7, 1801).

Partial Indulgences.

1. Sixty days for every good work (March 7, 1801).
2. 7 years and 7 quarantines for going to the Sacraments on the four Sundays before the Feast of the Sacred Heart.

The condition for gaining the Indulgences of the first Series is to say every day, along with the "Our Father," "Hail Mary," and "I believe" (which maybe part of the morning prayers), the following aspiration: "Sweet Heart of Jesus, make me love Thee ever more and more"

(300 days each time. *Raccolta*, No. 84). *No visit to a church is necessary, but the prayers for the Pope must be said* (Rescript, March 20, 1802. Pius VII.)

Second Series.

N.B.—There are inserted in this Series the Indulgences of the Stations of Rome (Decree, July 9, 1777. Pius VI.) These Indulgences were all granted to the Archconfraternity by Pius VII. (Brief, April 2, 1805).

The Indulgences of this Second Series require a visit to the church of the Confraternity, but this condition, in case of sickness or other sufficient cause, can be changed by the Confessor into some other work of piety.

Plenary Indulgences.

1. On the Feasts of Christmas, Maundy Thursday, Easter, Ascension, the Purification, Annunciation, Assumption, Nativity, Immaculate Conception of our Lady, St. Joseph, SS. Peter and Paul, St. John the Evangelist, St. Gregory the Great (March 12), St. Pius V. (May 5), All Saints, and All Souls.

2. On the six Fridays or the six Sundays before the Feast of the Sacred Heart (Rescript, March 4, 1806. Pius VII.)

Partial Indulgences (Holy Communion not required, only the visits and prayers for the Pope's intentions).

1. 30 years and 30 Quarantines on the Feasts of the Circumcision and Epiphany, Septuagesima, Sexagesima, and Quinquagesima Sundays, Good Friday, Holy Saturday, every day of Easter week, Low Sunday, St. Mark, the Rogation days, Whit Sunday and every day in the Octave, St. Stephen, St. John the Evangelist, and Holy Innocents.

2. 25 years and 25 quarantines on Palm Sunday.

3. 15 years and 15 quarantines on Ash Wednesday, the Fourth Sunday of Lent, the Third Sunday of Advent, Christmas eve, Christmas night, and by attending the Mass at break of day (*the Aurora*) on Christmas morning.

4. 10 years and 10 quarantines every day in Lent, the vigil of Pentecost, and the Ember days of September and December. Also the First, Second, and Fourth Sundays of Advent.

5. 7 years and 7 quarantines on all Feasts of our Lady and the Apostles on which there is no Plenary Indulgence granted in this Series (Brief, April 2, 1805. Pius VII.)

6. 7 years and 7 quarantines each day, for the members who make a Novena on the nine days before the Feast of the Sacred Heart (Rescript, March 4, 1806. Pius VII.) Also the same each day for those who make a Triduo on the three days before the same Feast (Rescript, May 21, 1828. Leo XII.)

Indulgences granted to the Directors and Promoters of the Holy League.

Plenary Indulgences.

1. Twice in every month, on the Feasts marked in the Diploma (Apostolic concession, Pius IX. April 13, 1862).

2. The day of receiving the Cross of their rank, if it be worn openly, on making the act of entire consecration (Rescript, June 14, 1877).

3. Twice in the year on the same condition, that the Cross be habitually and visibly worn, on renewing the act of consecration, about the Feasts of the Sacred Heart and the Immaculate Conception (June 14, 1877).

Partial Indulgence.

300 days each time they meet all together, or at least by twos or threes, to encourage one another to more effectually promote God's glory (June 14, 1877).

PROMISES MADE BY OUR LORD JESUS CHRIST

To the BLESSED MARGARET MARY ALACOQUE, in favour of those who practice and promote devotion to His Sacred Heart.

1. I will give them the graces necessary for their state.

2. I will give peace in their families.

3. I will comfort them in all their trials and afflictions.

4. I will be their secure refuge in life and death.

5. I will bestow abundant blessings on all their undertakings.

6. Sinners shall find in My Heart an ocean of mercy.

7. Tepid souls shall become fervent.

8. Fervent souls shall advance rapidly towards perfection.

9. I will bless every dwelling in which an image of My Heart shall be exposed and honoured.

10. I will give Priests a peculiar facility in converting the most hardened souls.

11. The persons who spread this devotion shall have their names written in My Heart, never to be effaced.

12. I promise thee, in the excess of the mercy of My Heart, that its all-powerful love will grant to all those who receive Communion on the First Friday of every month for nine consecutive months, the grace of final repentance, and that they shall not die under My displeasure, nor without receiving the Sacraments, and that My Heart shall be their secure refuge at that last hour.

SECTION II.

APOSTLESHIP OF STUDY.

The "Apostleship of Study" is an important branch of the "Apostleship of Prayer," with a special organization. Its advantages for schools are incalculable. Its object is to create, in the hearts of children, a tender, practical devotion to the Sacred Heart, to the Church, and to Almighty God. It recommends three special virtues to its members, viz, *Discipline, Study, and Piety.*

Organization.

Before being members all must be enrolled in the "Apostleship of Prayer." The "Apostleship of Study" is composed of *two Grades* :—

First Grade.

Members of the *First Grade* undertake to make the (a) "Morning Offering," (b) to say the "Daily Decade," (c) to make the "Communion of Reparation," *once a month.*

Second Grade.

Members of the Second Grade, beside the "Morning Offering" and "Daily Decade," undertake to make the "Communion of Reparation" *once a week.*

Each Grade should be divided into bands of fifteen. Each of these bands, composed of fifteen members, includes and is placed under the charge of a Promoter.

Promoters.

The Promoters of the "Apostleship of Study" are usually taken from the *Second Grade*. Promoters look after their bands unobtrusively, procure for them Certificates of Admission, Badges, &c., distribute Monthly Rosary Tickets, *Messengers*, collect the sheets of the "Treasury of Good Works," fill up in their bands vacancies occurring from death, absence, &c. Promoters should be models, in a high degree, of *Discipline, Study, and Piety.*

Council.

From the ranks of the Promoters is formed the Council. It is under the direction of Superiors. It should be the

heart and soul of the whole Branch. It is composed of a President, Secretary, and Treasurer, and Councillors, say four or six. These officers are elected by the majority of votes.

The President has general charge, under the Superior, of the "Apostleship" in the school. He receives and announces the result of the secret voting for the decorations, &c.

The Secretary inscribes on the Register the names of the Promoters, members, and of those who have received the decorations—affixing the date, &c. It will be his duty, if deemed advisable, to keep minutes, in a very simple way, of the foundation and history of the local branch of the "Apostleship," accounts and dates of meetings, ceremonies of decorations, &c.

The Treasurer receives subscriptions for the *Messenger*, Rosary Circles, Badges, &c., and keeps the accounts. If the "Holy Childhood" be established in the school, he receives and transmits the offerings. The Council meets on a fixed day, once a month, if possible. The meeting can open and end with the prayers (see page 15).

The Duties of the Council will be:—

1. To receive names of new members.
2. To appoint Promoters for newly formed bands of members.
3. To vote, by ballot, the *decorations* to be conferred according to merit.
4. To fix the date, with the Director, for the *solemn* admission of Promoters and new members.
5. To fix the date, with the Director, for the solemn distribution of the *decorations* determined by the ballot-vote, and *ratified* by the Director. This ratification is absolutely required by the Papal Rescript.

Devotions.

Beside the usual devotions of the three Degrees of the "Apostleship of Prayer," all the members are exhorted to make:—

1. Monthly Communion, in a body, on the First Sunday or Friday of each month, wearing their Badge publicly, and their decorations, if they have received them.
2. The "Treasury of Good Works" should be diligently and lovingly worked, every day, by all the Associates.

3. They are exhorted to offer expressly, each day, to the Sacred Heart of Jesus, through the Immaculate Heart of Mary, for the Pope and for the Church,

One hour of silence.

One hour of labour.

One hour of well-spent recreation.

(The recreation is considered well spent when free from sin, heartily enjoyed, and lovingly offered to the Sacred Heart.)

4. The members are also exhorted to make, once a month, in a body, where practicable, the "*Way of the Cross*," in honour of the Sacred Heart of Jesus, and of the Compassionate Heart of Mary—also, once a month, in a body, to make the "*Holy Hour*."

These practices, however, are not essential.

Decorations.

The decorations are special religious and richly Indulged rewards, accorded by His Holiness, Pius IX., to the members of the "Apostleship of Study." They are six in number, and are graduated and bestowed according to the degree of excellence intended to be recompensed. They are usually conferred at the end of each scholastic year or term, or at such other time as may be deemed advisable. The first three decorations are open to all the Associates of the "Apostleship of Study." The other three are intended usually for Promoters. The colours are successively, (1) White, (2) Brown, (3) Purple, (4) Green, (5) Blue, (6) Red. *White* may indicate purity of life; *Brown*, earnestness in virtue; *Purple*, penance; *Green*, constancy in virtue; *Blue*, devotion to the Immaculate Heart of Mary; *Red*, devotion to the Sacred Heart of Jesus.

It is recommended that the "Apostleship of Study" should be established on some great festival.

THE APOSTLESHIP OF SUFFERING.

THIS work is a development of the "Apostleship of Prayer." Strictly speaking, they are one and the same work, for the "Morning Offering" of the "Apostleship of Prayer" includes the offering of all the sufferings of the day for an apostolic and reparatory intention, and this offering is the essence of the Apostleship of Suffering.

Its special office is to direct the attention of the members to the marvellous efficacy of *suffering united with prayer, and both offered in union with the prayers and sufferings of the Heart of Jesus*. To this end, it encourages members to sanctify and bear their daily crosses and trials with patience and even joy, knowing what glory they will bring to the Sacred Heart, what fruits of conversion they will work in others, and what wonderful answers to prayers, otherwise seemingly unheard, they will obtain.

Beside those who thus offer their daily sufferings in union with the Sacred Heart, there will be always some *chosen souls* in the "Apostleship" who, for the greater glory of God, for a closer likeness to their Crucified Saviour, and for the salvation of souls, will offer themselves as *voluntary victims* (even to the surrender of life itself), begging of God to send them such trials as His grace will enable them to bear. Such heroic souls, and they are never wanting, may be said, in the words of the Apostle, "to fill up in their flesh those things that are wanting of the sufferings of Christ."

Few receive so great a grace and so exalted a vocation, but few though they be, it is through them that God works His greatest designs.

(Those who desire further information will read profitably the "Apostleship of Suffering," by Père Lyonnard, S.J., translated by Lady Herbert.)

"TREASURY OF GOOD WORKS."

THE "*Treasury of Good Works*" is a list of good works performed for the greater glory of the Sacred Heart of Jesus, and to promote Its interests over the earth. The skeleton list of these good works is printed in a tabulated form, and the members who undertake to perform them select one, or many of them, each month, and mark, each day, on the printed list, the number of Acts done.

The "*Treasury*" is not essential to the "Apostleship of Prayer," but it is found to be an invaluable aid in forming habits of every virtue in the young, by frequent repetition of specified acts of virtue. Beside, they gain the merit and an Indulgence of one hundred days attaching to every good work done for the intentions of the "Apostleship." These

"Treasury" lists are sent in every month to the "*Messenger*" office, and when added together, their aggregate appears each month in the "*Irish Messenger*."

For persons of mature years the "Treasury" serves as a reminder of the various acts of virtue which, in honour of the Sacred Heart, they may daily perform. Thus will they give increased glory to the Sacred Heart, perform penance for their own sins, secure graces for themselves and others on earth, and bliss in Heaven for eternity. The very act of marking the "Treasury" is a constant and most useful mortification.

[The "Treasury of Good Works" will be found specially advantageous in Noviceships.]

TEMPERANCE IN THE INTERESTS OF THE SACRED HEART.

INTEMPERANCE is universally admitted to be one of the saddest and most destructive social evils of this country. Few vices, if any, rob the Heart of Jesus of more glory, or wound It more deeply. Its ravages extend to every English speaking country, to every class, creed, age, sex.

Many remedies are proposed to counteract its terrible influence. Amongst them it is clear that none can be as efficacious as prayer, self-denial, and good example, offered for this end to the Sacred Heart of Jesus. The saving power of these devout practices is multiplied beyond measure when reduced to an organized form.

Hence, the "*Apostleship of Prayer*," having the greater glory of the Sacred Heart for its direct object—with its simple yet powerful and world-wide organization—with its daily "Morning Offering"—its monthly *Messenger* and monthly Rosary Leaflets—with its millions of members united in daily prayer for the interests of the Sacred Heart,—admirably supplies this remedy and organization.

The members of the "Apostleship of Prayer," viewed in connection with this great undertaking, may be divided into three classes.

First Class.

(a.) The First Class consists of those who are, them-

selves, strictly temperate, and yet who, for the greater glory of the Sacred Heart, for their own spiritual good, and for the conversion of excessive drinkers, undertake, voluntarily, to deny themselves, *for life*, the use of all intoxicating drinks (including all wines, claret, &c.) Mineral waters are allowed.

This Act is called the "Heroic Offering," and can be made only by persons of previous strictly temperate habits. Children under fourteen years of age, ordinarily, should not be permitted to make it.

(b.) Those who feel the absolute need of Total Abstinence *for life*, on account of their propensity to intemperance, can also make this form of "Offering," but only after a long trial of previous temporary abstinence from drink. This time of trial may vary from one to two or three years, as the Rev. Director may judge best. In general, great care and selection should be exercised in giving the "Heroic Offering" only to such as can be thoroughly depended on to keep it until death.

Second Class.

The **Second Class** consists of those who, for valid reasons, cannot or do not wish to make the "Heroic Offering" *for life*, and yet who, for the same motives of prayer, self-denial, and good example on the one hand, or necessity on the other, take a *Temporary Pledge* in honour of the Sacred Heart of Jesus. (This *Temporary Pledge* is often taken for a year, or a longer time, as a probation for the *Heroic Offering* for life, which can be made later on.)

Third Class.

The **Third Class** comprises all the remaining members of the "Apostleship," who, for medicinal or other reasons, do not embrace either the "Heroic Offering" or Temporary Total Abstinence, and yet who, by prayer, self-sacrifice, almsgiving, &c., can bring down the blessings of the Sacred Heart on the Temperance movement.

[The name and address of each member is registered on a Card, and in a Registry kept for the purpose. Each member pays for the Card when received. The Cards can be given on Sundays or Holidays after last Mass, or

after evening Service, or at any other convenient time. Physicians, parents, and others, are entreated, for the love of the Sacred Heart, not to prescribe to members of the Association, stimulants where they are not absolutely necessary, or where any other medicine can be substituted for them.]

All the Associates, and particularly the Promoters, are requested to discountenance, in their homes and elsewhere, at weddings, christenings, burials, fairs and markets, gatherings, &c., drinking practices, and especially *inviting* or *treating* others to drink.

THE ARCHCONFRATERNITY OF THE SACRED HEART

WITH regard to their object, the "Archconfraternity of the Sacred Heart" and the "Apostleship of Prayer" differ only in name, for both have precisely the same end, and both equally aim at making the Adorable Heart of Jesus more known, loved, and glorified, and to advance its interests in every human heart over the whole earth.

Viewed separately from one another, the difference between them principally consists in the more complete organization of the "Apostleship of Prayer," and its special additional Indulgences. For the Archconfraternity there is no formal organization, as all that is essentially needed for membership is the registration of each member's name, and the daily recital of one *Pater, Ave,* and *Credo*, followed by the little aspiration, "*Sweetest Heart of Jesus*, &c. (as marked in the "Morning Prayer," page 57). Beyond this nothing more is required, and the spiritual exercises of the meetings, and divisions into local parochial confraternities, guilds, &c., are left to the discretion of Spiritual Directors.

And even this difference, consisting chiefly in the organization and immense additional Indulgences, has now almost disappeared, for in the year 1879, by a Decree of our Holy Father, Leo XIII., and with the sanction of the Director-General of the Archconfraternity of the Sacred Heart, the Local Directors of the "Apostleship

of Prayer," and their successors for all time, are empowered to aggregate the faithful to the Archconfraternity of the Sacred Heart. In the Diploma of the "Apostleship of Prayer" this great privilege is contained and set forth. (See page 14.)

Thus, the joint working and all the Indulgences of the two Associations may be gained without difficulty or confusion, and the world-wide, powerful, elastic, yet simple organization of the "Apostleship of Prayer" is secured for the Archconfraternity. Moreover, the one set of public spiritual exercises (see page 15) suffices for all working purposes, while the monthly Rosary leaflets of the Second Degree help to supply needful funds for the practical working of local church branches.

From the statutes and organization of the "Apostleship of Prayer," or "Holy League of the Sacred Heart," it will be seen that the organization of the "Apostleship of Prayer" admits, and can vigorously work parochial Associations of the Sacred Heart, which hold their weekly or monthly meetings in the church, with Guilds, Promoters, &c. But it goes farther, for where the faithful cannot come to the church, the "Apostleship," through its Promoters, goes to them, and through its Certificates, Badges, Rosary Leaflets, Monthly MESSAGES, brings all securely within the fold of the Sacred Heart.

(For all Indulgences of the Archconfraternity see page 28.)

ARCHCONFRATERNITY OF THE AGONIZING HEART OF JESUS.

THE devotion to the Agonizing Heart of Jesus, undertaken in behalf of those who die each day (about 80,000 in number), is strongly recommended to the Associates of the "Apostleship." Of all the souls whose salvation the "Apostleship" can obtain, there are surely none of greater interest than those whose destiny will, in a few moments, be irrevocably fixed. In adopting, therefore, the devotion to the Agonizing Heart of Jesus, we are doing nothing more than exercising our "Apostleship" in the most useful manner. (See prayer, page 17.)

THE "FIRST FRIDAY" OF THE MONTH.

A VERY striking form of devotion to the Sacred Heart of Jesus, and one which produces great spiritual fruits, is the practice pointed out by our Lord Himself in the "Twelfth Promise," made to Blessed Margaret Mary. "I promise thee," He said, "in the excess of the mercy of My Heart, that Its all-powerful love will grant to all those who receive Communion on the First Friday of every month, for nine consecutive months, the grace of final penitence, and that they shall not die under My displeasure, nor without receiving the Sacraments, and that My Heart will be their secure refuge at that last hour." This promise is mentioned twice in the letters of Blessed Margaret Mary. (*Cœuvres de la B. Marguerite Marie*, vol. i., p. 291; vol. ii., p. 159, 1st edition; also 2nd edition, vol. i., p. 318; vol. ii., p. 196.) Visible fruits have invariably attended the preaching of this devotion, and notably the increased frequentation of the Sacraments.

The "First Friday" of the month has long been regarded as specially dedicated to the adorable Heart of Jesus. The recent Decree of the Holy See, however, stamps it with fresh significance as *The monthly Feast of the Sacred Heart*. "In those churches and oratories," it says, "where, on the First Friday of the month, in the morning, a special exercise of piety is practised, the *Mass of the Sacred Heart* may be said, except when Festivals of our Blessed Lord, doubles of the first class, or privileged Feriæ, Vigils, or Octaves, occur upon that day."

This favour from the Holy See should be a great incentive to devotion, in celebrating the "First Friday" of the month.

THE NINE OFFICES.

AMONG the many means supplied by the "Apostleship of Prayer" to sustain an inner life of union with the Sacred Heart of Jesus, is justly counted the devotion of the *Nine Offices of Perpetual Worship*. The Offices are distributed into those of—

1. The Worshipper (6 a.m. till 8).
2. The Lover (8 a.m. till 10).

3. The Victim (10 a.m. till 12).
4. The Disciple (12 to 2 p.m).
5. The Servant (2 p.m. till 4).
6. The Suppliant (4 p.m. till 6).
7. The Mediator (6 p.m. till 8).
8. The Zealous Friend (8 p.m. till 10).
9. Reparation (10 p.m. till 6 a.m).

[Leaflets containing instructions and prayers for each of these "*Nine Offices*," may be had at the *Messenger Office*.]

"THE HOLY HOUR."

THE devotion of the "Holy Hour" consists in spending one hour in prayer, in union with the prayer of Jesus in Gethsemani before His Passion.

No fixed subject of meditation or prayer is prescribed, but the words of our Lord to Blessed Margaret Mary seem to imply the fitness of meditating on His bitter *agony*, on His great *humiliation*, on His *love* repaid with so much ingratitude, and on the *outrages* offered to His Divine Majesty at all times, but especially during the present "hour."

I.

Method of spending the "Holy Hour" in private.

1st Quarter-of-an-hour—Consider the *sadness* of the Heart of Jesus, loaded with the crimes of men, and with your own in particular; His anguish at the sight of the souls for whom His sufferings would be of no avail. "*My soul*," He said, "*is sorrowful, even unto death.*"

Recite the "Confiteor," the "Miserere," "Spare, O Lord, spare Thy people, and be not angry with them for ever."—(Thrice.)

2nd Quarter-of-an-hour—Consider the circumstances of the prayer of the Heart of Jesus. It

was (a) *humble*, for He prays with His face on the earth; (b) *resigned*, "*not My will, but Thine be done!*" (c) *persevering*, for He repeats the selfsame prayer three times, "*and being in agony He prayed the longer.*"

Recite the "De Profundis," the "Our Father," "Spare, O Lord, spare Thy people, and be not angry with them for ever."—(Thrice.)

3rd Quarter-of-an-hour—Consider Jesus seeking consolation from His disciples—from ourselves. He finds them sleeping a first, second, and a third time. Are we not sleeping too?

Recite the "Litany of the Sacred Heart," the "Act of Contrition," "Spare, O Lord, spare Thy people, and be not angry with them for ever."—(Thrice.)

4th Quarter-of-an-hour—Consider the agony of the Heart of Jesus and the bloody sweat He endured. He is strengthened by the Angel: He rises up to begin His Passion.

Recite the "Act of Reparation to the Sacred Heart" ("O most amiable and adorable Heart of Jesus, centre of all hearts, &c."), the "Memorare" ("Remember, O most loving Virgin, &c."), "Spare, O Lord, spare Thy people, and be not angry with them for ever."—(Thrice.)

The "Holy Hour" can be made from 2 o'clock Thursday evening, to sunrise on Friday morning, *i.e.*, about 6 o'clock in summer, and a little later in winter. All who can should try and make it on Thursday evening, and especially on the Thursday evening before the First Friday of the month.

The Indulgence is applicable to the souls in Purgatory. The Communion may be made on Thursday or Friday.

The "Holy Hour" may be spent either before the Blessed Sacrament, actually, or, at least, in spirit.

II.

Method of making the "Holy Hour" in common.

After a few minutes of silent adoration, the "Holy Hour" may be thus divided into four parts:—

1st Quarter-of-an-hour—Recitation, aloud, of the Rosary Beads and "*Act of Reparation to the Sacred Heart of Jesus*," followed by silent prayer.

2nd Quarter-of-an-hour—The reading aloud of a "*Visit to the Blessed Sacrament*," or of some pages of a book treating of the Passion, or of the devotion to the Sacred Heart, or six Paters, six Aves, and six Glorias may be recited to gain the large indulgences of the Blue Scapular, then silent prayer.

3rd Quarter-of-an-hour—A hymn to the Sacred Heart, or the "*Stabat Mater*," or some other hymn, may be sung, and followed by the reading of the "*Act of Consecration of families to the Sacred Heart*," afterwards, silent prayer.

4th Quarter-of-an-hour—Benediction of the Blessed Sacrament, or the Stations of the Cross, in common.

[It will be found very useful to have a clock near the Altar chiming the quarters, to indicate the commencement and termination of the "Holy Hour."

This practice of adoration, performed every week by the members of the "Apostleship," in private or in common, will give great edification, and will be an unfailing source of heavenly favours.]

GUARD OF HONOUR.

"*My Heart hath expected reproach and misery. And I looked for one that would grieve together with Me, but there was none; and for one that would comfort Me, and I found none.*"—Ps. lxxviii.

Object of the Association.

THE Guard of Honour has been organized to respond to this sorrowful complaint of our Lord, contained in the words of the Royal Psalmist.

The members who compose it, by their *devotedness* and their *love*, strive to CONSOLE the Heart of Jesus, filled with grief at the forgetfulness and ingratitude of men, for whom He suffered so much, whom He loves so ardently, and by whom He is so little loved !

Like loving children, they try to console the Sacred Heart, and make amends to It for all that ungrateful souls make It suffer. They succeed each other by turns before their Saviour, Jesus, and offer to His most tender Heart respect, love, devotedness, and consolation.

PATRONS OF THE TWELVE HOURS.

From 12 to 1.	The most Blessed Virgin.
From 1 to 2.	St. Joseph and the Saints.
From 2 to 3.	The Just on earth.
From 3 to 4.	The Seraphim.
From 4 to 5.	The Cherubim.
From 5 to 6.	The Thrones.
From 6 to 7.	The Dominations.
From 7 to 8.	The Virtues.
From 8 to 9.	The Powers.
From 9 to 10.	The Principalities.
From 10 to 11.	The Archangels.
From 11 to 12.	The Angels.

Note.—If the associates forget their Hour of Guard, they can resume it as soon as they perceive their omission.

INDULGENCES.

His Holiness Pius IX., by an Apostolic Brief of the 7th of April, 1865, grants to the Associates the following Indulgences:—

1. For the Hour of Guard of each day, Indulgence of 7 years and 7 quarantines.

2. For every other hour which the Associates consecrate in the same way to the honour of the Heart of Jesus, Indulgence of 100 days.

3. To those who have been faithful to their hour during the month, a Plenary Indulgence on one day, at their choice, during the month, on the ordinary conditions.

N.B.—The above Indulgences are applicable to the souls in Purgatory.

OFFERING OF THE HOUR OF GUARD.

Divine Jesus, my most sweet Saviour, I offer Thee this Hour of Guard; during which, in union with (*here name the Patrons of the hour chosen*), I desire most particularly to love Thee, to glorify Thee, and above all, to CONSOLE Thy adorable Heart, for the forgetfulness and ingratitude of men. Accept to this end my thoughts, words, actions, and sufferings. Above all, receive my heart, which I give Thee without reserve, entreating Thee to consume it in the fire of Thy pure love.

ACT OF RENEWAL.

Divine Jesus, my Saviour and my King, I renew with all my heart my engagement to love, console, and glorify Thy adorable Heart, in the ranks of the Guard of Honour. Deign, my good Master, to make me every day more loving, more devoted, and more faithful. I ask the same grace for all my associates, through the most sweet Heart of Thy Immaculate Mother. Amen.

Sweet Heart of Jesus, I implore
The grace to love Thee more and more.

PERPETUAL ADORATION OF THE
BLESSED SACRAMENT.

A LEADING devotion of the "Apostleship of Prayer" is the Perpetual Adoration of the Blessed Sacrament during the day.

The Promoters will exert themselves to encourage and advance it to the best of their power. They will endeavour to have the Tabernacle always surrounded by faithful and loving adorers. They will organize bands of

worshippers for each day of the week, and especially for days of public Exposition of the Blessed Sacrament. They will see that the lists of names for the several half-hours are always kept filled, and will take care that there shall be no absences from the kneeling benches before the Altar. They will also endeavour to have a quarter chiming clock near the Altar to mark the quarters of the "Holy Hour." Moreover, they will look after the votive candles lighted in honour of the Sacred Heart. In the *prie-dieu* used for adoration of the Blessed Sacrament, the benches on which the arms rest may serve as lids of two boxes, one to receive the "*Petitions*" and "*Thanksgivings*," the other to receive the "*Acts*" done for the "*Treasury of Good Works*." Hence, *in each lid* there will be two apertures, over each of which there might be a brass plate, the one having engraved on it the words "*Petitions and Thanksgivings*," the other, "*Acts for the Treasury of Good Works*."

Where means would allow, it might be useful to have, at the top of the benches thus used as lids, also engraved the words, "*Apostleship of Prayer*," and underneath, the words, "*Come to Me all you that labour and are heavily burthened, and I will refresh you*."

[Prayers and Acts which may be used during Adoration may be had at the *Messenger Office*.]

ALTAR SOCIETIES.

WHEREVER the Local Director desires it, the Promoters will organize Altar Societies to take charge of the church, the Altars, their decoration, &c. If possible, they will also aid in teaching the Sunday Catechism Classes.

THE PERPETUAL SACRIFICE.

The object of this devotion is to enable us to assist in spirit at the Holy Sacrifice of the Mass, continually offered at varying hours over the whole earth, and, at the same time, to supply us with the most powerful means of sanctifying ourselves and others, and of offering adoration and reparation to the Adorable Heart of Jesus.

Persons prevented by their occupations from assisting at Mass, or passing weary days and sleepless nights on beds of pain and anguish, will find great consolation, strength, and merit, in constantly uniting their sufferings with those of their Divine Master, offered as a Victim on the Altar in the Holy Sacrifice.

The hours at which Masses are said vary in different parts of the world. In some they begin very early—in others, not so early, but continue to a later hour. We have considered that 7 a.m. is the most certain medium hour for the celebration of the Holy Sacrifice throughout the world, and we have, therefore, formed the following table on that basis. We may, however, be satisfied that Mass is being celebrated not only in the country opposite to any particular hour, but that it is also being offered up in the countries marked for the hour above and below.

The hours on the margin mark Irish time; thus when it is 7 a.m. in Ireland, it is, approximately, 7 p.m. in New Zealand, &c.

Those, therefore, wishing to offer up their actions at any particular hour, in union with the Holy Sacrifice, may direct their thoughts to that part of the world where it is then being offered.

(Irish time.) Corresponding to 7 o'clock, morning, in the following countries.

Morning.

- 7 o'clock. Ireland, Spain, Portugal.
- 8 „ Canary Islands.
- 9 „ Brazil, Paraguay, &c.
- 10 „ Guiana, Uruguay, &c.
- 11 „ Chili, Bolivia, &c.
- 12 „ Lower Canada, Peru, Jamaica.

Afternoon.

- 1 o'clock. United States, Mexico.
- 2 „ United States, Rocky Mountains.
- 3 „ California.
- 4 „ Dominion of Canada.

Afternoon.

- 5 o'clock. Sandwich Islands, &c.
- 6 „ Tonga Islands, &c.
- 7 „ New Zealand, &c.
- 8 „ New Hebrides, Carolines, &c.
- 9 „ Australia, E., Van Dieman's Land.
- 10 „ Australia, S., Philippines, Japan.
- 11 „ Australia, W., China, E.
- 12 „ China, W., Thibet.

Morning.

- 1 o'clock. Bengal, Calcutta, Madras.
- 2 „ Malabar, Mangalore, Bombay.
- 3 „ Mauritius, Madagascar.
- 4 „ Syria (*Jerusalem*), Abyssinia, Russia.
- 5 „ Poland, Turkey, Austria, Egypt, South Africa.
- 6 „ Italy (*Rome*), France, England, &c.

 THE MASS OF REPARATION.

AMONG the various means of Reparation practised in connection with devotion to the Sacred Heart, one of the easiest, and one of the most acceptable to God, is the "Mass of Reparation." It consists in hearing a *second Mass on Sundays and Holidays, in Reparation* for the absence of some *one person* who fails to hear the Mass of obligation. Those who hear the second Mass in a spirit of Reparation, intend to supply the place of the *absent person*. If it be impossible to hear a second Mass on the Sunday or Holiday, a week-day Mass, offered for the intention, will suffice.

This beautiful devotion has been erected into an Arch-confraternity, and enriched with several Plenary Indulgences. The Confraternity has been canonically erected in the church of the Blessed Sacrament and St. Norbert. Crowle, Lincolnshire, where it is under the direction of the Rev. M. Geudens, C.R.P., from whom Certificates of Admission, and further information, may be obtained.

HEROIC ACT OF CHARITY

In favour of the souls in Purgatory.

(*The following form may be used.*)

MY God, in union with the merits of Jesus and Mary, I offer Thee, for the souls in Purgatory, all my works of satisfaction, as well as all those that will be applied to me during life, at the hour of my death, and after death.

Indulgences.

1. To priests, a privileged altar for each Mass.
2. To the faithful, a plenary indulgence for the dead every time they go to Holy Communion, and on all Mondays, provided they hear holy Mass for the souls in Purgatory. In both cases they must visit a church, and there pray for the Intentions of the Sovereign Pontiff.
3. To all, the power of applying to the souls in Purgatory all the indulgences already granted, and those that may be granted for the future.

VISITS TO THE BLESSED SACRAMENT.

NEXT to the reception of the Body and Blood of Jesus in Holy Communion, there is scarcely any practice of the League of the Sacred Heart more calculated to foster love for the Adorable Heart of Jesus, and consequently to procure for souls greater graces of salvation and sanctification, than the habit of daily *Visits to the Blessed Sacrament*. In our day there are not many churches whose closed doors exclude the lovers of Jesus from His presence, and few persons can pass them by without feeling that the Eternal Son of God is waiting lovingly in the Tabernacle for them, to bless, comfort, direct, and strengthen them.

These visits need not be of long duration, and no special prayers require to be said. Communing alone with Him who made us, died for us, and for love of us, conceals His glory beneath the form of bread, each soul will have a prayer special to itself, and adapted to its own peculiar needs and aspirations. To all, however,

some acts of devotion will be common, and in a manner essential, viz., *Faith* in the Divine Presence, *Love* for the Sacred Heart, *Adoration* in union with Mary, with the angels gathered around the Tabernacle and with all the saints, *Sorrow* for all the sins by which Jesus is wounded, and specially for our own, *Oblation*, perfect and entire, of ourselves to His holy will in our regard, *Petitions* for all our wants and desires, and specially for those great interests dear to His Sacred Heart, namely, the conversion of infidels and sinners, the relief of the agonizing, and of the holy souls in Purgatory, and the triumph of His Church.

Lastly, the visit, however short, may be terminated by a brief prayer to the Blessed Virgin, Mother of God. If we ask her, through the tenderness of her most pure heart, she will supply all the deficiencies in our visit, and help us to make it more profitably in the future.

It will assist us to make these visits to the Blessed Sacrament more fervently if we approach Jesus in the Tabernacle now as a friend approaches a friend, again as a leper approaching his Divine Physician, or the blind man, the poor Samaritan woman, the good thief, Mary Magdalen, the Chananee woman, &c., entreating the pity and power of Jesus.

GENERAL MONTHLY COMMUNIONS.

OUR Holy Father, Leo XIII., has especially approved the efforts made by some of our Promoters and Directors to secure *General Monthly Communions* of all the children in parishes (and in communities, where advisable, even *weekly* Communions). This is not difficult where the children are all admitted to the "Apostleship" and taught to go to Communion in a body, wearing the Badge of the League. This may be made the occasion of the Communion of Reparation for them. The good done by this, not only to the League, but also by securing the practice of receiving the Sacraments among the young until they are grown up, is incalculable.

SPECIAL NOVENAS OF PRAYERS AND PRACTICES

In honour of the Sacred Heart, to obtain our petitions, or in thanksgiving for favours received.

Nine consecutive Holy Communions (with leave of Director).

Nine consecutive daily Masses.

Nine consecutive visits to the Sacred Heart of Jesus in the Blessed Sacrament (one each day).

Nine times going around the Stations of the Cross.

Nine visits to a shrine or altar of our Blessed Lady.

Nine visits to a shrine or altar of St. Joseph, or some special Saint.

Nine Rosaries or Beads (if possible, offered at night by a family.)

Nine "Holy Hours" spent with Jesus in Gethsemani.

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Nine visits of charity to a workhouse, hospital, prison, in honour of the Sacred Heart.

Nine visits to the poor, the suffering, the afflicted, the sorrowful, &c.

Nine almsgivings, in money, clothing, &c., to the poor.

Nine early risings to hear Mass.

Nine times retiring to rest at a seasonable hour.

Nine days (weeks or months) repressing all uncharitable words.

Nine days (weeks or months) repressing temper.

Nine days (weeks, months, years) avoiding all stimulants.

Nine times overcoming some repugnance,

DEDICATION OF DAYS OF THE WEEK.

- Sunday—The Most Holy Trinity.
Monday—The Souls in Purgatory.
Tuesday—The Holy Angels.
Wednesday—St. Joseph.
Thursday—The Blessed Sacrament.
Friday—The Passion of our Lord.
Saturday—The Blessed Virgin Mary.

DEDICATION OF THE MONTHS OF THE YEAR.

- January—The Holy Infancy.
February—The Holy Family.
March—St. Joseph.
April—The Holy Ghost.
May—B. V. Mary.
June—The Sacred Heart of Jesus.
July—The Precious Blood of our Lord.
August—The Sacred Heart of Mary.
September—The Seven Dolours of the Blessed Virgin Mary.
October—The Holy Rosary, and our Guardian Angels.
November—The Souls in Purgatory.
December—The Sacred Humanity.
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NOVENAS.			BEGINS.	ENDS.
Novena of	the Purification of B. V. Mary	Jan. 24	Feb. 1
"	Holy Name of Jesus	{ Nine days before 2nd Sunday of Epiphany.	
"	Most Holy Trinity ...	...	Feb. 1	Feb. 9
"	Grace ...	...	Mar. 4	Mar. 12
"	St. Patrick ...	...	" 8	" 16
"	St. Joseph ...	...	" 10	" 18
"	the Annunciation of B. V. Mary ...	...	" 16	" 24
"	Our Lady of Good Counsel ...	...	Apr. 17	Apr. 25
"	the Sacred Heart of Jesus ...	...	{ Nine days before the Feast of the S. Heart,	
"	SS. Peter and Paul ...	...	June 20	June 28
"	St. Aloysius Gonzaga ...	...	" 12	" 20
"	St. Anne ...	...	" 17	" 25
"	B. V. Mary of Mount Carmel ...	...	July 7	July 15
"	the Assumption of B. V. Mary ...	...	Aug. 6	Aug. 14
"	the Nativity of B. V. Mary ...	...	" 30	Sep. 7
"	The Angels Guardian ...	...	Sep. 23	Oct. 1
"	St. Teresa ...	...	Oct. 6	" 14
"	for the Souls in Purgatory ...	...	" 24	Nov. 1
"	Immaculate Conception of B. V. Mary ...	...	Nov. 29	Dec. 7
"	Nativity of our Lord	...	Dec. 16	" 24

[See special prayers and practices for Novenas, page 51.]

[In making these Novenas the Way of the Cross, Rosary Beads, a Litany, the Thirty Days' Prayer, or Seven Paters and Aves, and Gloria Patri's, &c., &c., may be used. The choice of prayer is left to the devotion of each person.]

PART II.—SECTION I.
PRAYERS AND DEVOTIONS.

Morning Prayer.

Awaking in the Morning, say :

O JESUS, through the most pure Heart of Mary, I offer Thee the prayers, works, and sufferings of this day for all the intentions of Thy Sacred Heart.

At rising up, say :

✠ **I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When clothed, kneel down, and say :

✠ **I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of Thy divine love. Amen.

Attend seriously to the presence of God, return Him thanks for His benefits, and offer yourself to Him without reserve.

O ETERNAL God, most holy and adorable Trinity, Father, Son, and Holy Ghost, the beginning and end of all things, in whom we live, move, and have our being, I firmly believe that Thou art here present; I adore Thee with the most profound humility; I praise Thee; I

give Thee thanks from the bottom of my heart for having created me after Thine own image and likeness, and redeemed me with the precious blood of Thy Son ; for having hitherto preserved me, and brought me safe to the beginning of this day. Behold, O Lord, I offer Thee my whole being, and in particular all my thoughts, words, and actions, together with such crosses and contradictions as I may meet with in the course of this day. I consecrate them entirely to the glory of Thy name, in union with those of Jesus Christ, my Saviour, that through His infinite merits they may find acceptance in Thy sight. Give them, O Lord, Thy blessing. May Thy divine love animate them ; and may they all tend to the greater honour of Thy Sovereign Majesty. Amen.

Resolve to avoid evil and to do good.

ADORABLE Jesus, divine Model of that perfection to which all Christians should aspire, I will endeavour this day, after Thine example, to be mild, humble, chaste, zealous, patient, charitable, and resigned. Incline my heart, O Lord, to keep Thy commandments. I am resolved to watch over myself with the greatest diligence and circumspection, and to live soberly, justly, and piously for the time to come. I will place a guard on my mouth, and a gate of prudence before my lips, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity ; and I will be particularly attentive not to relapse this day into my accustomed failings, but to struggle against them, and with Thy gracious assistance, correct them.

Enlighten my mind, O Lord ; purify my heart, and guide my steps, that I may pass all my life in Thy divine service. Amen.

Implore the necessary grace.

THOU knowest, O God, my weakness ; that I am poor and destitute ; that I cannot do, nor even think of any good without Thee ; arise, then, up to help me ; strengthen me with Thy grace, that I may fervently execute what I have firmly resolved, and not only avoid all the evil Thou forbiddest, but also perform all the good Thou commandest. Amen.

The Lord's Prayer.

OUR FATHER, who art in heaven, hallowed be Thy name ; Thy kingdom come ; Thy will be done on earth as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them who trespass against us ; and lead us not into temptation, but deliver us from evil. Amen.

The Angelical Salutation.

HAIL, MARY, full of grace, the Lord is with thee ; blessed art thou amongst women ; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

The Apostles' Creed.

I BELIEVE in God the Father Almighty, Creator of heaven and earth ; and in Jesus Christ, His only Son, our Lord ; who was

conceived by the Holy Ghost ; born of the Virgin Mary ; suffered under Pontius Pilate ; was crucified, dead, and buried ; He descended into Hell ; the third day He arose again from the dead ; He ascended into heaven ; and sitteth at the right hand of God the Father Almighty ; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost ; the Holy Catholic Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and life everlasting. Amen.

Sweetest Heart of Jesus. I implore
That I may daily love Thee more and more.

The Confiteor.

I CONFESS to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution and full remission of all my sins. Amen.

*Invoke the Blessed Virgin, your Angel Guardian,
and your Patron Saint.*

O HOLY Virgin, Mother of God, my advocate and patroness, pray for thy poor servant ; show thyself a Mother to me. And thou, O blessed spirit whom God in His mercy hath appointed to watch over me, intercede for me this day, that I may not stray from the path of virtue. St. Patrick, our glorious Apostle, pray for me. And thou also, O happy saint whose name I bear, pray for me, that I may serve God faithfully in this life, as thou hast done, and with thee glorify Him eternally in heaven. Amen.

Say three "Hail Marys" in honour of the Immaculate Conception, to obtain purity of soul and body—"Hail Mary," thrice.

THROUGH thy Immaculate Conception and sacred Virginity, O most pure Virgin, obtain for me purity of soul and body.

Memorarc.

REMEMBER, O most pious Virgin ! that it has never been heard of in any age, that those who implored thy powerful protection were abandoned by thee. I, therefore, O sacred Virgin, animated with the most lively confidence, cast myself at thy sacred feet, most earnestly beseeching thee to adopt me as thy child, to take care of my eternal salvation, and to watch over me at the hour of death. O do not, Mother of the Word Incarnate ! despise my prayer, but graciously hear and obtain the grant of my petitions. Amen.

Prayer to St. Joseph.

O GOD, who by Thy wonderful Providence, didst vouchsafe to choose St. Joseph to be the spouse of Thy Most Holy Mother. Grant, we beseech Thee, that he whom we venerate as our protector on earth, may be our intercessor in heaven, who livest and reignest, world without end. Amen.

Prayer to our Guardian Angel.

O ANGEL of God, who art my guardian, to whose holy care I am committed by the supreme clemency, enlighten, protect, direct and govern me. 100 days Indulgence.

Oblation of St. Ignatius.

TAKE, O Lord, and receive my entire liberty, my memory, my understanding, and my whole will. All that I am, all that I have, Thou hast given me, and I give it back again to Thee. Dispose of it according to Thy good pleasure. Give me only Thy love and Thy grace ; with these I am rich enough. Amen.

LITANY OF

The Most Holy Name of Jesus.

LORD, have mercy on us,
Christ, have mercy on us.
 Lord, have mercy on us.
Christ, have mercy on us,
 Jesus, hear us.
Jesus, graciously hear us.

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, Splendour of the Father,
Jesus, Brightness of eternal light,
Jesus, King of glory,
Jesus, Sun of justice,
Jesus, Son of the Virgin Mary,
Jesus most amiable,
Jesus, most adorable,
Jesus, most admirable,
Jesus, the mighty God,
Jesus, Father of the world to come,
Jesus, Angel of great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of chastity,
Jesus, Lover of us,
Jesus, God of peace,
Jesus, Author of life,
Jesus, example of all virtues,
Jesus, zealous Lover of souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the poor,
Jesus, Treasure of the faithful,
Jesus, Good Shepherd,
Jesus, True Light,
Jesus, Eternal Wisdom,

Have mercy on us.

Jesus, Infinite Goodness,
 Jesus, the Way, the Truth, and the Life,
 Jesus, Joy of angels,
 Jesus, Master of apostles,
 Jesus, Teacher of evangelists,
 Jesus, Strength of martyrs,
 Jesus, Light of confessors,
 Jesus, Purity of virgins,
 Jesus, Crown of all saints,

Be merciful unto us: *Spare us, O Jesus,*

Be merciful unto us: *Hear us, O Jesus.*

From all evil,

From all sin,

From Thy wrath,

From the snares of the devil,

From the spirit of fornication,

From everlasting death,

From neglect of Thy holy inspirations,

Through the mystery of Thy holy Incarnation

Through Thy nativity,

Through Thy divine infancy,

Through Thy sacred life,

Through Thy labours,

Through Thy agony and passion,

Through Thy cross and dereliction,

Through Thy pains and torments,

Through Thy death and burial,

Through Thy glorious resurrection,

Through Thy ascension,

Through Thy joys and glory,

In the day of judgment,

Lamb of God, who takest away the sins of the
 world: *Spare us, O Lord Jesus,*

Have mercy on us.

Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world : *Hear us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world : *Have mercy upon us, O Lord Jesus.*

Christ Jesus, *Hear us.*

Christ Jesus, *Graciously hear us.*

V. May the name of the Lord be blessed.

R. From henceforth, now, and for ever.

Let us pray.

O LORD Jesus Christ, who hast said, "Ask, and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you;" mercifully attend to our supplications, and grant us the gift of divine charity, that we may ever love Thee with our whole hearts, and never cease from praising Thy holy name, who livest and reignest, one God, world without end. Amen.

THE ANGELUS DOMINI.

*To be said morning, noon, and night, in memory
of the adorable mystery of the Incarnation
of our blessed Saviour.*

THE Angel of the Lord declared unto Mary :
and she conceived of the Holy Ghost.
Hail, Mary, &c.

Behold the handmaid of the Lord : be it done
unto me according to Thy Word. Hail, Mary,
&c.

And the Word was made flesh : and dwelt
among us. Hail, Mary, &c.

Pray for us, O holy Mother of God,

That we may be made worthy of the promises of Christ.

Let us pray.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection; through the same Christ our Lord, Amen.

Gloria Patri, thrice.

May the divine assistance remain always with us.

May the souls of the faithful departed through the mercy of God rest in peace. Amen.

ASPIRATIONS.

In Temptation.

Jesus, Mary, and Joseph, help me.

For a happy death.

Jesus, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, may I breathe forth my soul in peace with you.

300 days Indulgence.

Before each principal action.

My Jesus! I do all for the love of Thee

MY sweet Jesus, be not to me a Judge, but a Saviour!

50 days Indulgence.

Jesus, meek and humble of Heart, make my heart like unto Thine ! 300 days Indulgence.

Sweet Heart of Jesus, be Thou my love !

300 days Indulgence.

Sacred Heart of Jesus, have mercy on us !

100 days Indulgence.

May the Sacred Heart of Jesus be everywhere loved ! 100 days Indulgence.

My Jesus, mercy ! 100 days Indulgence.

Sweet Heart of Mary, be my salvation !

100 days Indulgence.

Immaculate Heart of Mary, pray for us !

100 days Indulgence.

Efficacious Prayer to the Blessed Virgin.

Hail, Mary, &c.

O MY Queen, my Mother ! I give thee all myself ; and to show my devotion to thee, I consecrate to thee this day, eyes, ears, mouth, heart, myself wholly, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as a thing of thine, thine own possession.

Ejaculation.

MY Queen ! my Mother ! remember I am thine own ! Keep me, guard me as a thing of thine, thine own possession.

Prayer of St. Ignatius.

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water flowing from the side of Christ, wash me.

Passion of Christ, strengthen me.

O good Jesus, hear me.

Hide me in Thy wounds.

Permit not that I should be separated from Thee.
Defend me from the malignant enemy.

Call me at the hour of death, and bid me come
to Thee, that with Thy saints I may praise Thee
for all eternity. Amen.

300 days Indulgence.

Prayer of St. Francis Xavier.

MY God, I love Thee, not that I
May reign with Thee eternally ;
Nor that I may escape the lot
Of those, O God ! who love Thee not.

Thou, Thou, my Jesus, Thou for me
Didst agonize on Calvary,
Didst bear the cross, the nails, the lance,
The rabble's ignominious glance,

Unnumbered griefs, unmeasured woes,
Faintings and agonizing throes ;
And death itself, and all for me,
A sinner and Thine enemy.

Ah ! shall not then Thy love cause me,
Most loving Jesus, to love Thee !
Not that in Heaven I may reign,
Not to escape eternal pain !
Nor in the hope of any gain,

But, as Thou, Jesus, didst love me,
So do I love, and will love Thee ;
Because Thou art my King, my Lord,
Because, O Jesus ! Thou art God !

Prayers for Night.

✱ **I**N the name of the Father, and of the Son,
and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now
and for evermore. Amen.

Come, O Holy Ghost, fill the hearts of Thy
faithful servants, and kindle in them the fire of
Thy divine love. Amen.

*Let us place ourselves in the presence of God, and
humbly adore Him.*

IMRESSED with a most lively sense of the
presence of Thy Eternal Majesty, I most
humbly adore Thee, O my Creator, my Redeemer,
and my Judge. I believe in Thee, because Thou
art truth itself; I hope in Thee, because Thou
art faithful to Thy word; I love Thee with my
whole heart, because Thou art worthy of my
love; and, for Thy sake, I love my neighbour as
myself.

*Let us return thanks to God for the favours He
has conferred upon us.*

ENABLE me, O my God, to return Thee
thanks as I ought for all Thy inestimable
blessings and favours.

Thou hast thought of me, and loved me, from
all eternity; Thou hast delivered up Thy beloved
Son to the ignominious death of the cross for my
redemption; Thou didst preserve me from falling
into the abyss of eternal misery, when my sins

had often provoked Thee to deprive me of my life; and Thou wert graciously pleased to spare me, even though I continued to offend Thee. Alas! my God, what return can I make for the innumerable blessings Thou hast conferred on me during the whole course of my life and particularly for the favours of this day? O all ye angels and saints, unite with me in praising the God of mercies, who is so bountiful to so unworthy a creature.

Let us beg of God to make our sins known to us.

O ETERNAL source of light, who hast said, "Let there be light, and there was light," illuminate the darkness of my understanding, and dispel those shades of ignorance and error which conceal from me the filth and enormity of my offences. Discover to me, I beseech thee, all the sins I have committed this day, whether in thought, word, deed, or omission; grant me a lively sense of their enormity, in order that I may hold them in the utmost detestation, and dread nothing so much as ever to commit them hereafter.

Let us examine our conscience for a few moments.

Examination of Conscience.

AGAINST GOD.—By omission or negligence in the discharge of our religious duties, irreverence, wilful distractions or inattention at prayer, resistance to the divine grace, oaths, murmurings, want of confidence and resignation. *Pause and examine.*

AGAINST OUR NEIGHBOUR.—By rash judgments, hatred, jealousy, contempt, desire of revenge, quarrelling, passions, imprecations, injury, detraction, raillery, false reports, damaging, either in goods or reputation, bad example, scandal, want of obedience, respect, charity, or fidelity. *Pause and examine.*

AGAINST OURSELVES.—By vanity, human respect, lies, thoughts, desires, discourses or actions contrary to purity; by intemperance, rage, or impatience; by a useless and sensual life; or by sloth in not complying with the duties of our state. *Pause and examine.*

Repeat the General Confession, "I confess," &c., "May the Almighty," &c., page 57.

Prayer.

PENETRATED with grief, and overwhelmed with confusion at the sight of my iniquities, I acknowledge myself unworthy, O Lord, to be numbered amongst Thy servants, much less to be accounted Thy child. Is it possible I could have repaid Thy infinite patience and goodness with such malice and ingratitude? Creator of heaven and earth, I have sinned against Thee; I have, alas! offended Thee, who art so good and so worthy of my love. Yet, Lord, when I consider that I am the work of Thy hands, and the price of the blood of Thine only Son, who expired on the cross for my salvation, I cannot despair of Thy pardon. It is, therefore, through His infinite merits that I implore and humbly hope Thou wilt grant me the forgiveness of my sins.

Have pity on me, O Eternal Father, and spare me, for the sake of Thy beloved Son. Turn away Thy face from my sins, and blot out my iniquities. I am heartily sorry for them, because they are offensive to Thee; and I shall continue to repent sincerely of them to the hour of my death. Amen.

Let us make a firm purpose of amendment.

O ALMIGHTY and Eternal God, I wish from the bottom of my heart that I had never sinned against Thee; but since I have been so unhappy, O grant me now Thy grace that I may never offend Thee more.

Thou hast said, "I will not the death of a sinner, but rather that he be converted and live." Convert me, therefore, and I shall be converted. "Have mercy on me according to Thy great mercy; and according to the multitude of Thy tender mercies, blot out all my iniquities." I renounce all sin, and the occasions of it; and I firmly purpose henceforth to walk in the path of Thy commandments. This fixed resolution I am determined to keep, with the assistance of Thy grace, purchased for me through the infinite merits of Thine only Son, Christ Jesus our Lord. Amen.

Repeat the Lord's Prayer, the Angelical Salutation, the Creed, &c., as in the Morning Prayer. (page 56.)

THE LITANY OF
Our Blessed Lady of Loretto.

Anthem.

WE fly to thy patronage, O holy Mother of God: despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

The Litany.

L ORD, have mercy on us,
Christ, have mercy on us.
 Lord, have mercy on us,
Christ, have mercy on us.
 Christ, hear us.
Christ, graciously hear us.
 God the Father of heaven, *Have mercy on us.*
 God the Son, Redeemer of the world, *Have mercy on us.*
 God the Holy Ghost, *Have mercy on us.*
 Holy Trinity, one God, *Have mercy on us.*
 Holy Mary,
 Holy Mother of God,
 Holy Virgin of virgins,
 Mother of Christ,
 Mother of divine grace,
 Mother most pure,
 Mother most chaste,
 Mother undefiled,
 Mother inviolate,
 Mother most amiable,

Pray for us.

Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of Wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,

Pray for us.

Queen of all saints, *Pray for us.*

Queen conceived without original sin, *Pray for us.*

Queen of the most holy Rosary, *Pray for us.*

Lamb of God, who takest away the sins of the world ; *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world : *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world : *Have mercy on us.*

Christ, hear us. *Christ, graciously hear us.*

Lord, have mercy on us, *Christ, have mercy on us.*

Lord, have mercy on us.

Our Father, &c.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Prayer.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection : through the same Christ our Lord. Amen.

Prayer.

BLESS, O Lord, the repose I am going to take, that by renewing my bodily strength, I may be better enabled to serve Thee. O all ye saints and angels, but especially thou, O Mother of God, intercede for me, not only during this night and the rest of my life, but also at the hour of my death. Amen.

Another Prayer.

POUR down thy blessings, O Lord, on my parents, benefactors, friends, and on my enemies, if I have any. Protect my superiors, spiritual and temporal. Help the poor and sick, and those who are in their last agony. Convert all heretics and unbelievers. O God of mercy and goodness, have mercy on the souls of the faithful in purgatory; put an end to their sufferings; and grant to all those for whom I am particularly bound to pray, eternal light, rest, and happiness. Amen.

Say three Hail Marys in honour of the Immaculate Conception, and the prayer, Through thy Immaculate Conception, &c., as in the Morning Prayer, page 58.

Prayer.

VISIT, we beseech Thee, O Lord, this habitation, and drive away from it all snares of the enemy. Let Thy holy angels dwell herein to preserve us in peace; and may Thy blessing be upon us for ever: through Christ our Lord. Amen.

May the divine assistance remain always with us. Amen.

Before you go to bed read a chapter in some spiritual book, *e.g.*, "Imitation."

 ACTS OF

Contrition, Faith, Hope, and Charity.

A Prayer before the Acts.

O ALMIGHTY and Eternal God, grant unto us an increase of faith, hope, and charity;

and that we may obtain what Thou hast promised, make us love and practise what Thou commandest ; through Jesus Christ our Lord. Amen.

An Act of Contrition.

O MY God, I am heartily sorry for having offended Thee ; and I detest my sins most sincerely because they displease Thee, my God, who art so deserving of all my love for Thy infinite goodness and most amiable perfections ; and I firmly purpose, by the assistance of Thy holy grace, never more to offend Thee.

An Act of Faith.

O MY God, I firmly believe that Thou art one only God, the Creator and Sovereign Lord of heaven and earth, infinitely great and infinitely good. I firmly believe that in Thee, one only God, there are three Divine Persons, really distinct and equal in all things, the Father, and the Son, and the Holy Ghost ; I firmly believe that Jesus Christ, God the Son, became man ; that He was conceived by the Holy Ghost, and was born of the Virgin Mary ; that He suffered and died on a cross to redeem and save us ; that He arose on the third day from the dead ; that He ascended into heaven ; that He will come at the end of the world to judge mankind ; and that He will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I believe these and all other articles which the Holy Roman Catholic Church proposes to our belief, because Thou, my God, the Infallible Truth, hast revealed

them, and Thou hast commanded us “to hear the Church, which is the pillar and the ground of truth.” In this faith I am firmly resolved, by Thy holy grace, to live and die. (Matt. xviii., 17; 1st Tim. iii. 15.)

An Act of Hope.

O MY God, who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep Thy commandments, relying on Thy infinite power, goodness, and mercy, and confiding in Thy sacred promises, to which Thou art always faithful, I confidently hope to obtain pardon of all my sins; grace to serve Thee faithfully in this life, by doing the good works Thou hast commanded, and which, with Thy assistance, I will perform; and eternal happiness in the next: through my Lord and Saviour, Jesus Christ.

An Act of Charity.

O MY God, I love Thee with my whole heart and soul, and above all things, because Thou art infinitely good and perfect, and most worthy of all my love; and for Thy sake I love my neighbour as myself. Mercifully grant, O my God, that having loved Thee on earth, I may love and enjoy Thee for ever in heaven.

Devotions for Holy Mass.

Prayer before Mass.

O ALMIGHTY and everlasting God, seeing that it is the true faith of Thy Church that the holy sacrifice of the Mass instituted by Thy Son is infinitely pleasing to Thy Divine Majesty, and renders Thee an infinite worship and praise, and since by it alone Thou canst be worthily and adequately worshipped and praised; impelled by an ardent desire of Thy honour and glory, I purpose to assist at this present sacrifice with the utmost devotion of which I am capable, and to offer this most holy oblation to Thee in union with Thy priest. I offer Thee not only this sacrifice, but all those which shall be this day offered up in every part of the world; and I protest before Thee that if it depended on me whether they should be offered or omitted, I would put forth all my powers to procure and to further their being offered. And were I able now to raise up to Thee, of the stones which are scattered over the earth, most devoted priests, who should day by day, and with glowing fervour, offer to Thee this sacrifice of praise, I would most gladly do it. But, being what I am, I implore Thee, O most holy Father, through Jesus Christ Thy Son, to pour into the hearts of all Thy priests, and especially those who might perchance otherwise offer Thee this acceptable sacrifice coldly and without due recollectedness,

the spirit of grace and of fervour, that they may be enabled to celebrate Thy tremendous Mystery with becoming awe and devotion. Grant to me, and to all those who are here present with me, that we may join in this most sacred action with reverence and devotion, so that we may have our portion in its fruit and effect. I confess to Thee, O almighty God, and to the Blessed Mary ever Virgin, and to all the Saints, my own sins and those of all the world : and I lay them on Thy sacred Altar, that they may be entirely blotted out by the virtue of this sacrifice. Do Thou deign to grant us this grace, by that love which held back Thy hand from smiting when Thy most beloved Son, Thy only Son, was immolated by the hands of ungodly men. Amen.

MASS

OF THE SACRED HEART OF JESUS.

*The Priest at the foot of the Altar, beginning,
says :*

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Ant. I will go unto the altar of God.

R. To God who giveth joy to my youth.

Psalm xlii.

JUDGE me, O God, and distinguish my cause from the nation that is not holy, deliver me from the unjust and deceitful man.

R. For Thou art God my strength : why hast

Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy hill, and into Thy tabernacles.

R. And I will go in to the altar of God: to God who giveth joy to my youth.

P. To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him: the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, &c.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

R. To God who giveth joy to my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

I confess to Almighty God, to the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

P. May Almighty God be merciful unto you,

and forgiving you your sins, bring you to everlasting life.

R. Amen.

P. May the Almighty and most merciful Lord grant us pardon, and absolution, and remission of our sins.

R. Amen.

P. Thou, O God, being turned towards us, wilt enliven us.

R. And Thy people will rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

The Priest, going up to the Altar, says :

TAKE away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ, &c. Amen.

When come up to the Altar, bowing down, he says :

WE beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

The Introit.

GO forth, ye daughters of Sion, and see King Solomon in the diadem, wherewith his mother crowned him in the day of his espousals and in the day of the joy of his heart.—My heart

hath uttered a good word : I speak my words to the King. Glory be to the Father, &c.

The Gloria.

GLORY be to God on high, and on earth peace to men of good will. We praise Thee ; we bless Thee ; we adore Thee ; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son : O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us ; Thou who takest away the sins of the world, receive our prayers : Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy ; Thou only art the Lord ; Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Collect.

CLOTHE us, Lord Jesus, with the virtues of Thy Sacred Heart and inflame our souls with the fire of Thy divine love, that we may be conformed to the image of Thy goodness and be worthy of participating in Thy redemption, who livest, &c.

The Epistle.

(Ephesians iii., 8.)

TO me, the least of all the Saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ and to enlighten all men, that they may see what is the dispensation

of the mystery which hath been hidden from eternity in God who created all things : that the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the Church, according to the eternal purpose, which He made in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of Him. Wherefore I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of Whom all Paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man: That Christ may dwell by faith in your hearts : that being rooted and founded in charity, you may be able to comprehend, with all the Saints, what is the breadth, and length, and height, and depth ; to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God.

The Gradual.

TELL ye the daughter of Sion : behold thy King cometh to thee, meek.—He shall not be sad nor troublesome ; He shall not cry, neither shall His voice be heard abroad. Alleluia, Alleluia.—Learn of me, because I am meek and humble of heart and you shall find rest to your souls. Alleluia.

The Gospel.

(John xv., 9.)

AS the Father hath loved Me, I also have loved you. Abide in my love. If you keep My commandments, you shall abide in My love ; as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled. This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants : for the servant knoweth not what his lord doth. But I have called you friends : Because all things whatsoever I have heard of My Father, I have made known to you. You have not chosen Me, but I have chosen you ; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain : that whatsoever you shall ask of the Father in My name, He may give it you.

The Nicene Creed.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible,

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God ; Light of Light ; true God of true God ; begotten, not made ; consubstantial with the Father, by whom all things were made.

Who for us men, and for our salvation, came down from Heaven, and became incarnate by the Holy Ghost of the Virgin Mary : **And was made man.** (*Kneel.*) He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures ; and ascended into heaven, and sitteth at the right hand of the Father : and He shall come again with glory to judge both the living and the dead : of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Lifegiver, who proceedeth from the Father and the Son : who together with the Father and the Son is adored and glorified: who spoke by the Prophets. And One Holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

The Offertory.

LORD God, I, in the simplicity of my heart, have joyfully offered all these things, and I have seen with great joy Thy people who are present, offer Thee their offerings. God of Israel, keep for ever this will of their hearts. Alleluia.

Oblation of the Host.

ACCEPT, O holy Father, Almighty and Eternal God, this unspotted Host, which I Thy unworthy servant offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also

for all faithful Christians, both living and dead ; that it may avail both me and them unto life everlasting. Amen.

When the Priest pours the Wine and Water into the Chalice.

O GOD, who in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it, grant that, by the mystery of this water and wine, we may be made partakers of His divine nature, who vouchsafed to become partaker of our human nature, namely, Jesus Christ our Lord, Thy Son, who with Thee, in the unity of the Holy Ghost, &c. Amen.

Oblation of the Chalice.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend before Thy Divine Majesty, as a sweet odour, for our salvation, and for that of the whole world. Amen.

When the Priest bows before the Altar,

A CCEPT us, O Lord, in the spirit of humility and contrition of heart, and grant that the sacrifice which we offer this day in Thy sight, may be pleasing to Thee, O Lord God.

When he blesses the Bread and the Wine.

COME, O Almighty and Eternal God, the Sanctifier, and bless this sacrifice, prepared for the glory of Thy holy name.

Washing his fingers, he says,

Ps. xxv., 6.

I WILL wash my hands among the innocent: and will compass Thy altar, O Lord,

That I may hear the voice of Thy praise : and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house : and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked : nor my life with bloody men.

In whose hands are iniquities : their right hand is filled with gifts.

But, as for me, I have walked in my innocence : redeem me, and have mercy on me.

My foot hath stood in the direct way : in the churches I will bless Thee, O Lord.

Glory be to the Father, &c.

Bowing before the Altar, he says,

RECEIVE, O Holy Trinity, this oblation which we make to Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever Virgin, the blessed John Baptist, the holy Apostles Peter and Paul, and of all the Saints, that it may be available to their honour and our salvation ; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate upon earth. Through the same Christ our Lord. Amen.

Turning towards the People; he says,

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from Thy hands, to the praise and glory of His name,

and to our benefit, and that of all His Holy Church,

The Secret.

WE beseech Thee, O Lord, to inflame our souls with the fire of the Holy Ghost, which our Lord Jesus Christ has sent on earth from the secret recesses of His Heart, to enkindle in us His love ; who liveth, &c.

The Preface.

V. World without end.

R. Amen.

V. The Lord be with you.

R. And with Thy spirit.

V. Raise up your hearts.

R. We have raised them up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

IT is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God. Through Christ our Lord.

SINCE by the mystery of the Word made flesh a new ray of Thy glory has appeared to the eyes of our souls ; that while we behold God visibly, we may be carried by Him to the love of things invisible. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing an everlasting hymn to Thy glory, saying,

HOLY, holy, holy, Lord God of Sabaoth, Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

The Canon.

WE earnestly pray and beseech Thee, most merciful Father, through Jesus Christ our Lord, that Thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy, unspotted sacrifices. We offer them, first for the Holy Catholic Church, that Thou wilt be pleased to keep her in peace, to protect, unite and govern her throughout the whole world, together with Thy servant N., our Pope, and N., our Bishop, and all the true believers and followers of the holy Catholic Faith.

Bemindful, O Lord, of Thy servants (*Here pray for those of your friends still living, whose welfare you wish to recommend to God in this holy sacrifice*) ; be mindful, also, of all here present, whose faith and devotion are known to Thee, for whom we offer this sacrifice of praise, or who offer it up for themselves, their families and friends. We pray for the redemption of their souls, for the health and salvation they hope for, for their final perseverance and eternal happiness ; and in fine, we recommend all their desires to Thee, the living, true and everlasting God.

At the same time, we honour the memory of the ever glorious and Immaculate Virgin Mary, the Mother of our Lord and God, Jesus Christ,

and also of Thy blessed Apostles and all Thy holy Martyrs and Saints, who have lived and died in this holy faith which we profess and this only Church in which we live. For the sake of their merit and their prayers, grant us in all things Thy help and protection, through the same Christ our Lord. Amen.

We beseech Thee, also, O Lord, graciously to accept this sacrifice at the hands of us, Thy servants, and of Thy whole family; bless the days of our life with Thy holy peace, save us from everlasting damnation, and may we be counted ever among the number of Thy elect, through Christ our Lord. Amen.

O God, may this offering be blessed, and in every way acceptable and agreeable to Thee and for our salvation's sake be changed into the Body and Blood of Thy beloved Son, our Lord Jesus Christ. Amen.

At the Elevation of the Sacred Host.

I BELIEVE, O Jesus, that Thou art truly present here, as God and Man, under the form of bread. I adore Thee with the deepest reverence as my Lord and my God. O Jesus, may I live for Thee only! may I die for Thee gladly! O Jesus, living or dying, let me be Thine!

At the Elevation of the Chalice.

O MY Saviour, I believe that Thou art here. I believe that Thy most precious Blood, which was poured out once upon the Cross for a sacrifice to atone for our sins, is substantially present in this chalice, under the appearance of wine.

Ah, my Redeemer, I beseech Thee, through Thy Precious Blood, wash and purify me from all my sins.

After the Consecration.

BEING mindful, therefore, O God, of Jesus Christ, Thy Son, Our Lord, of His blessed Passion, His Resurrection from the dead, His glorious Ascension into Heaven, we offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure Host, a holy Host, an immaculate Host, the holy bread of eternal life, and the chalice of everlasting salvation.

UPON which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou didst accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy High-Priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.

WE most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy Angel to Thy altar on high, in the sight of Thy Divine Majesty, that as many of us, as by participation at this altar, shall receive the most Sacred Body and Blood of Thy Son, may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

BE mindful, O Lord, of Thy servants, O Lord, N. and N., who are gone before us, with the sign of faith, and rest in the sleep of peace. (*Here make mention of such of the dead as you*

wish to pray for.) To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

AND to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs and with all Thy Saints: into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things. Through Him and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

The Pater Noster.

V. World without end.

R. Amen.

Let us Pray.

INSTRUCTED by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us. And lead us not into temptation.

A. But deliver us from evil.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and

by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ Thy Son, our Lord, Who with Thee, in unity of the Holy Ghost, liveth and reigneth, God,

P. World without end.

R. Amen.

P. May the peace of the Lord be always with you.

R. And with thy spirit.

MAY this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us peace.

Let us pray.

LORD Jesus Christ, who saidst to Thy Apostles "Peace I leave you, My peace I give unto you," regard not my sins, but the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will; who livest and reignest God for ever and ever. Amen,

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world ; deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from all evils ; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee ; who with the same God the Father and Holy Ghost livest and reignest, God for ever and ever. Amen.

Let not the participation of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation : but through Thy goodness may it be to me a safeguard and remedy, both of soul and body, Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God for ever and ever. Amen.

At the Communion.

LORD, I am not worthy that Thou shouldst enter under my roof ; say but the word, and my soul shall be healed.

MAY the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

WHAT shall I render to the Lord for all He hath rendered unto me ? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

THE Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

GRANT, Lord, that what we have taken with our mouth we may receive with a pure mind ; and of a temporal gift may it become to us an eternal remedy.

MAY thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my bowels ; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest, &c. Amen.

TASTE and see that the Lord is sweet : His mercy is eternal. Alleluia.

Let us pray.

MAY Thy grace, O Lord Jesus Christ, we beseech Thee, afford us divine fervour in order that being sensible of the sweetness of Thy most loving Heart, we may learn to despise earthly things and love such as are heavenly : who liveth, &c.

OHOLY Trinity, let the performance of my homage be pleasing to Thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me and all those for whom I have offered it. Through Christ our Lord. Amen.

May the Almighty God, the Father, Son, and Holy Ghost, bless us now and evermore. Amen.

The Gospel according to St. John.

IN the beginning was the Word, and the Word was with God, and the Word was God. The

same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through Him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God; to them that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. **And the Word was made flesh** (*kneel*), and dwelt among us; and we saw His glory, the glory as it were of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

THE MANNER OF SERVING AT MASS.

The Clerk or Server, kneeling on the floor, to the left hand of the Priest, answers him as follows :

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam,

P. Judica me, Deus, et discerne causam meam de gente non sancta : ab homine iniquo et doloso erue me.

C. Quia tu es, Deus, fortitudo mea : quare me repulisti et quare tristis incedo dum affligit me inimicus ?

P. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei ; ad Deum, qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus ; quare tristis es, anima mea, et quare conturbas me ?

C. Spera in Deo, quoniam adhuc confitebor illi ; salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cælum et terram.

P. Confiteor Deo, etc.

~~Now your head when the Priest begins the Confiteor~~
and continue bent until you also have finished it.

C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michæli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater,* quia peccavi nimis cogitatione, verbo, et opere [*here strike the breast thrice*], mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michælem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater,* orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, etc.

C. Amen.

P. Indulgentiam, absolutionem, etc.

C. Amen.

When a Bishop says Mass, the Clerk here gives him the Maniple.

Bow your head moderately until the Priest says :

Oremus.

P. Deus, tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

* Here turn your head towards the Priest, and then proceed.

C. Et cum spiritu tuo.

Here rise, and kneel on lower step of the altar.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum [*a Bishop says, Pax vobis*], *or* Flectamus genua.

C. Et cum spiritu tuo, *or* Levate.

P. Per omnia sæcula sæculorum.

C. Amen.

At the end of the Epistle say, *Deo gratias.*

The Epistle, Gradual, and Alleluia or Tract, being read, remove the book to the right hand of the altar, making a reverence as you pass before the middle of the altar. Let the Clerk always kneel or stand on the contrary side to the Missal. When passing from one side of the altar to the other side, he should pass down by the side-altar steps, and not in front, and then proceed by the floor to the other side.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sequentia sancti Evangelii secundum, etc.

Descending at least on the first step, and making the sign of the Cross, say:

C. Gloria tibi, Domine.

Make a reverence with the head when the name of Jesus occurs, and at the end of the Gospel say:

C. Laus tibi, Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Here, having made a genuflection in the middle of the altar, and also before ascending the steps, if the Blessed Sacrament be in the Tabernacle, give the wine and water, and prepare the basin, water, and towel for the Priest. When the Priest has washed his fingers, genuflect in the middle of the altar again, then kneel in your former place and answer:

P. Orate, fratres, etc.

C. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum et justum est.

At *Sanctus, sanctus, sanctus*, etc., ring the bell;

And again, when you see the Priest spread his hands over the Chalice, give warning by the bell of the Consecration which is about to take place. Then, holding up the vestment with your left hand, and having the bell in your right, ring during the elevation of the Host thrice. i.e. when the Priest genuflects, when he raises the Sacred Host, when he genuflects again. Do the same at the elevation of the Chalice. As often as you pass by the Blessed Sacrament, genuflect.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pa.: Domini sit semper vobiscum.

C. Et cum spiritu tuo.

Ring the bell each time the Priest says, *Domine, non sum dignus*, etc.; and when he has received the Chalice, if there be communicants. give them a cloth, and say the Confiteor. After the Communion, serve the Priest with wine and water for the ablution. Then remove the book to the left hand of the altar, take away the cloth from the communicants, and return to your former place. [A Bishop must here be served with water to wash his hands, as at the Offertory.]

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. *Ite, missa est, or Benedicamus Domino.*

C. Deo gratias,

In Masses for the Dead:

P. Requiescant in pace.

C. Amen.

At a Bishop's Mass:

B. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

B. Sit nomen Domini benedictum.

C. Ex hoc nunc et usque in sæculum.

B. Pater, et Filius, et Spiritus Sanctus.

C. Amen.

Remove the book, if it be left open; kneel in the middle of the altar, and receive the Priest's blessing, answering *Amen*; then rise.

At the beginning of the last Gospel;

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Initium, *or* Sequentia sancti Evangelii, etc.

C. Gloria tibi, Domine.

At the end of the Gospel say, *Deo gratias.*

DE PROFUNDIS.—Ps. 129.

P. De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

C. Fiant aures tuæ intendentes in vocem deprecationis meæ.

P. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

C. Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

P. Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

C. A custodia matutina usque ad noctem speret Israel in Domino.

P. Quia apud Dominum misericordia: et copiosa apud eum redemptio.

C. Et ipse redimet Israel ex omnibus iniquitatibus ejus.

P. Requiem æternam dona eis, Domine.

C. Et lux perpetua luceat eis.

P. A porta inferi.

C. Erue, Domine, animas eorum.

P. Requiescant in pace. C. Amen.

P. Domine, exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

At the end of the Prayer, say:

C. Amen.

P. Requiem æternam dona eis, Domine.

C. Et lux perpetua luceat eis.

P. Requiescant in pace. C. Amen.

Some Remarks on Serving Mass.

1. When serving at Mass, acolytes on coming to the altar and leaving it, and when serving the wine and water, should as far as possible keep their eyes modestly cast down. They should never look about.
2. Their hands and nails should be perfectly clean, and when not employed the hands should be kept joined, palm to palm, and raised nearly on a line with their shoulders. They should assist the Priest to vest.
3. When making a genuflection their knees should touch the ground.
4. If there be more than one acolyte serving, they should walk exactly together, side by side, genuflect, and rise together.
5. When serving the wine and water they should pour them out gently; they should not ring the bell or touch the gong too loudly.
6. When answering the responses they should read them from the book accurately, distinctly, and together, if there be more than one serving. They should never begin to answer until the Priest has concluded.
7. In the vestry they should observe silence. If they require to speak, they should do so in an undertone. They should fold their soutanes and surplices neatly, putting them and their slippers in their places.

Preparation for Confession.

In order that the sinner may always obtain by the Sacrament of Penance the pardon of his offences, he must fulfil the five following conditions :

I. An examination of conscience, that he may know all his sins.

II. A heartfelt sorrow for having committed them.

III. A firm resolution never to commit them again.

IV. A candid and humble confession of them to a priest empowered to absolve him.

V. A desire or intention of satisfying God, and his neighbour also, if injured.

At confession mention (*a*) the *kind* of sin committed, (*b*) the *number* of times committed, (*c*) and any *circumstance* which might change its nature.

For an ordinary weekly or monthly confession a quarter of an hour's preparation usually will be sufficient.

Spend a short time after confession in thanksgiving.

Perform your sacramental penance as soon as possible.

When there are many persons waiting for confession, the "Confiteor" may be said beforehand, so as not to detain the priest.

BEFORE CONFESSION.

Prayer of St. Gertrude.

O SWEETEST Jesus, who in Thy loving desire for our salvation hast instituted the Sacrament of confession for the consolation of all

sinners, that by its virtue we might be cleansed from all our iniquities, and recover the grace we have lost; behold I, a most wretched sinner, who have offended Thee again by many sins, and defiled my soul with many stains, now come back once more to Thee; resolving to receive this most munificent Sacrament with most steadfast hope and confidence that Thou wilt grant me remission of all my sins; and to accuse myself with most profound humility and contrition of soul before the priest, Thy representative, of all and each of my sins, in so far as I can recall them to my mind; nor will I knowingly hide any mortal sin, however vile and shameful it be. And I desire to include in this my confession, all those sins which I cannot now recall to my memory, and all my venial sins. I confess them all to Thee as to my great High Priest high over all; and in presence of all the court of Heaven I avow and proclaim myself a perfidious wretch and traitor against Thine adorable Majesty. I beseech Thee, therefore, O most merciful Father, that Thou wouldst vouchsafe to look on me, a miserable sinner, with that eye of compassion wherewith Thou didst look upon Thy Son when He fell on His face in the Garden of Olives, crushed to the earth by the sins of all mankind, and graciously to hear me while I implore Thy pardon. And to supply what is lacking to my most imperfect contrition, I offer Thee all that overwhelming grief which Thine only-begotten Son endured throughout His whole life on earth, in His sweetest Heart, by reason of the sins of

the world, and especially when in the Garden of Olives the extremity of His anguish wrung from Him His sweat of blood. I beseech Thee that Thou wouldst cleanse my soul from all its defilements in the stream of that most Holy Blood, and adorn it with a purity whiter than snow. Amen.

Prayer of St. Alphonsus.

O GOD of infinite Majesty, behold at Thy feet the traitor, who has again offended Thee, but who now in all humility asks Thy pardon. O Lord, reject me not. Thou canst not despise a humble heart. I thank Thee for having waited for me up to the present moment, and for not having allowed me to die when I was in sin, to be sent to hell, as I had deserved. The patience Thou hast shown towards me, O my God, makes me hope that through the merits of Jesus Christ Thou wilt pardon me in this Confession all my offences against Thee. I repent of them and am grieved because I have deserved hell, and have lost heaven, but especially I am sorry for them from the bottom of my heart, not so much because I have deserved hell, but because I have displeased Thee, who art Infinite Goodness. Yes, I love Thee, O Sovereign Good, and because I love Thee I repent of all my offences against Thee. I have turned my back upon Thee; I have been wanting in respect towards Thee; I have despised Thy grace, Thy friendship—in a word, O Lord, I have wilfully lost Thee. Ah! for the love of Jesus Christ, forgive me all my sins: I repent of them with my whole heart: I hate, I

detest them ; I abhor them more than all evils, and I repent not only of my mortal, but also of my venial sins, which likewise displease Thee. I purpose for the future, with the help of Thy grace, never more wilfully to offend Thee. Yes, my God, I will rather die than sin again.

Examination of Conscience for Confession.

1st Commandment.—Omission of morning or night prayers or inattention at them, &c.

2nd Com.—Cursing, swearing, &c.

3rd Com.—Loss of Mass, or inattention at it, &c.

4th Com.—Disobedience to parents or superiors, &c.

5th Com.—Anger, passion, quarrelling, &c.

6th and 9th Com.—Thoughts, words, or actions contrary to holy purity.

7th and 10th Com.—Theft, dishonesty, &c.

8th Com.—Lies, detraction, calumny, &c.

Precepts of the Church.—Violation of fast or abstinence. Omission of Annual Confession or Easter Communion, &c.

ACT OF CONTRITION.

O my God ! I am heartily sorry for having offended Thee, and I detest my sins most sincerely because they displease Thee, my God, who art so deserving of all my love on account of Thy infinite goodness and most amiable perfections ; I firmly purpose, by Thy holy grace, never more to offend Thee, and to avoid for the future, to the utmost of my power, all dangerous occasions which might expose me to sin.

After Confession.

O ALMIGHTY and merciful God, whose mercy is boundless and everlasting, and the riches of Thy goodness infinite, I give thanks with all my mind and my heart for the most amazing and exceeding goodness which Thou hast now shown me, in that Thou hast so graciously pardoned all my sins, and restored me to Thy grace and favour. Blessed be Thy divine compassion, O my God, and blessed be the incomprehensible love of Thy beloved Son, which constrained Him to institute so gentle and so mighty a remedy for our sins. Wherefore, in union with all the thanksgivings which have ever ascended to Thee from truly penitent hearts, I sing aloud Thy glad praises, on behalf of all in Heaven, on earth, and in Purgatory, for ever and ever. Amen.

Another Prayer.

MY dear Jesus, how much do I not owe Thee ! By the merits of Thy Blood I trust that I have this day been pardoned. I thank Thee exceedingly. I hope to praise Thy mercies for ever in heaven. My God, if hitherto I have so often lost Thee, I will lose Thee no more for the time to come ; I am resolved really to change my life. Thou deservest all my love ; I wish to love Thee in good earnest. My will is never again to be separated from Thee. I have already promised Thee, and I promise Thee again at this moment, to die rather than to offend Thee again. I promise to fly the occasion of sin, and to use this means.....(*here mention it*) in

order not to fall again. But Thou, my Jesus, knowest my weakness; give me the grace to be faithful to Thee until death, and to have recourse to Thee in my temptations.

Most Holy Virgin Mary, assist me. Thou art the Mother of perseverance: all my hope is in Thee.

Holy St. Joseph, pray for me.

Prayer before performing sacramental Penance.

(Offer your Penance in union with the Prayer of Jesus in the Garden of Gethsemani.)

SINCE I have so grievously insulted Thee, O most tender and loving God, by my manifold sins and negligences, I am ready now to make perfect satisfaction to Thy divine justice, to the utmost of my ability. To this end I will faithfully and most reverently perform the penance appointed me by my confessor in Thy name. And would that I could perform it with so great devotion and love as to give Thee an honour and delight greater than the insult and outrage of my sins! That this may be so, I unite this my penance with all the works of satisfaction which Thy beloved Son accomplished during the three-and-thirty years of His life on earth, and in union with His fastings, His watchings, and His prayers in the Garden of Gethsemani. Look, therefore, O most loving Father, on me Thy most bounden debtor, now prostrate at Thy feet, desiring to make Thee adequate satisfaction and reparation for all the

insults and injuries I have done Thee. Grant me strength and grace to say this prayer according to Thy most holy will. Amen.

**Prayer after having performed sacramental
Penance.**

O MOST holy Father, I offer Thee this my confession and my satisfaction in union with all the acts of penance which have ever been done to the glory of Thy holy Name, beseeching Thee that Thou wouldst vouchsafe to accept it, and to render it availing through the merits of the passion of Thy beloved Son, and through the intercession of the ever-blessed Virgin Mary, and of all Thy holy Apostles, Martyrs, Confessors, and Virgins. For whatever has been lacking to me in sincere and earnest preparation, in perfect contrition, in frank and clear confession, I commend to the most loving Heart of Thine only-begotten Son, that treasury of all good and of all grace, from whose overflowing abundance all debts to Thee are fully acquitted ; that through it all my negligences and defects in the reception of this holy Sacrament may be fully and perfectly supplied to Thine everlasting praise and glory, and that Thou mayest effectually absolve me in heaven, even as Thy minister has with Thy authority absolved me here on earth.

Devotions for Holy Communion.

BEFORE HOLY COMMUNION.

Prayers of St. Gertrude.

O MOST sweet and loving Jesus, I, the most unworthy of all Thy creatures, propose now to receive the most holy sacrament of Thy Body and Blood, as the most effectual remedy for all my miseries of body and of soul; with most certain confidence and with most steadfast faith that I shall thus not only obtain the supply of all my need, but also most perfectly please Thy supreme Majesty and all the inhabitants of heaven. But, O Thou Supreme and ineffable Majesty, before whose face the heavens are not clean and its strong pillars tremble, how shall I, a vile worm of the earth, a very sink of all most loathsome corruption and misery, dare to receive Thee, who art the Fountain and Source of all purity, into my polluted heart? How shall I presume to receive Thee into a heart all set around with briars and thorns, reeking with the foul vapours of carnal and worldly passions? Wherefore, O Thou most compassionate Lover of my soul, I blush exceedingly and am confounded before Thee, and quake with fear lest I should outrage Thee by receiving Thee into an abode so foul, so unworthy of Thy Majesty. But, O most merciful Jesus, Who hast said with Thy gracious lips that they that are whole need not the physician, but they that are sick, who didst invite the blind and

the lame, the poor and the needy, to Thy supper, behold, as one of them, yea, as the poorest and most wretched of them all, I will draw near to the most sacred feast of Thy Body and Blood, not with presumption, but with lowly confidence.

For the love of Thee I bitterly grieve for all and every one of my sins and my negligences, whereby I have ever offended and grieved Thy most tender loving kindness and polluted my soul with such loathsome defilement. Oh, would that I could change the whole sea into blood, and that I could pour its mighty flood through my head and my heart, that thus that sink of unutterable abominations might be cleansed, which Thou, my last End, hast chosen for Thy habitation! O would that my heart could be torn from my body and purified in fiercest fire from all its dross, that thus it might offer Thee an abode, not, alas, worthy of Thee, but at least not so utterly unworthy.

But why do I disquiet my soul within me, seeing that even if a thousand years were given me I could not prepare myself to receive Thee befittingly? For, of myself I have nothing whatever which could in any way avail towards so august and solemn a preparation as beseems Thy adorable Majesty. Wherefore, O most loving Jesus, I cast myself in the dust before Thee in the humility of my heart, and I beseech Thy clemency to deign so to prepare me that I may partake of this heavenly banquet to Thy glory and to the profit of the whole world. I offer and abandon to Thy tender pity all my substance, all that

I am and all I have, earnestly desiring and beseeching Thee that Thou wouldst Thyself vouchsafe to prepare within me all that is most pleasing to Thy divine goodness. I offer and abandon to Thee, O Thou surpassingly sweet Lover of my soul, my whole heart, beseeching Thee that Thou wouldst wash it in that Water of mighty efficacy which flowed from Thy most holy Side, and adorn it for Thine indwelling with the Precious Blood of Thy most Sacred Heart, and fit it for Thyself with the fragrant incense of Thy divine love. Amen.

Act of Desire.

OJESUS, most ardently desired and longed for, behold the moment draws near, the rapturous moment in which I shall receive Thee, my God, into my soul. Behold, O my Jesus, I come unto Thee, and run to meet Thee with the utmost devotion and reverence of which I am capable. Stretch forth, therefore, Thy most sacred Hands to embrace my soul, those very pierced Hands of Thine which Thou didst stretch forth amidst the anguish of Thy Passion to embrace all sinners. O my crucified Jesus, I stretch forth not my hands only, but my heart and my soul, to embrace Thee and to lead Thee into the most deep and secret recess of my heart. Oh, would that I had within me such and so great devotion, such and so great love, such and so great purity, as heart of man has been ever adorned withal ! Would that I were filled with all virtues, with all holy desires, with perfect and consummate

devotion ! Would that I had the purity of all Thine Angels, the charity of all Thine Apostles, the holiness of all Confessors, the chastity and cleanness of heart of all Virgins ! Would that I could receive Thee now with all that devotion, reverence, and love wherewith Thy most Blessed Mother received Thee in Thine Incarnation, and in Thine adorable Sacrament ! O would that I had Thy own Sacred and Divine Heart, that I might therein receive Thee as becomes Thy Ineffable Majesty !

O sweetest Jesus, I offer Thee for my fitting preparation, and to make amends for all my unworthiness and all my negligences, all the preparation of heart, the devotion, the affections, the love wherewith all Thy saints, and above all, Thy most Blessed Mother, have ever received Thee in this Holy Sacrament. I offer Thee, O most holy Jesus, Thine own transcendently meritorious Heart, and all the ineffable virtues and graces which the most Blessed Trinity bestowed without measure upon It, that therewith all my vileness and all my unworthiness may be covered, and that a befitting and most peaceful abode may be prepared for Thee in my soul. Amen.

Invitation to Jesus.

O JESUS, surpassingly sweet, who hast said with Thine own gracious lips that Thy delights are to be with the children of men, my soul longeth for thee, my heart yearneth now towards Thee. Wherefore I invite Thee to come unto me with all that devotion and that love

wherewith any loving soul has ever invited Thee to itself. Come, then, O most beloved Spouse of my soul ; come, O most beloved and only Love of my soul ; come and turn aside awhile into the poor and wretched hovel of my heart. Come, Thou heavenly Physician, come and heal my stricken soul. Come, O Friend, a thousandfold above all others beloved, come and enrich my utter poverty.

Come, Thou bright and genial Sun, and scatter the thick darkness which hangs around my heart. Come, Thou sweetest Manna, and satisfy my soul's exceeding hunger. Come, O Jesus, incomparable in Thy loveliness ; come, Thou beloved of my heart's vows ; come and sup with me in the vile chamber of my heart. And although I have made ready nothing which may beseem Thy dazzling magnificence, yet wilt Thou find therein one dish of savoury meat such as Thou lovest, a will which tends to Thee alone, and affections wholly Thine.

O Thou my only Love, I long for Thy coming with most eager desire, I await Thy coming with yearning love. O Thou fairest of the sons of men, O spring of inexhaustible sweetness, O Thou sweeter than all sweetest delights, come, oh, come unto me, and disdain not Thy poor and needy servant. Amen.

O most loving Jesus, I embrace Thee with the profoundest love of my heart, and in union with all the love of the prayers which ever flowed forth from Thy sweetest lips, I beseech Thee that Thou wouldst deign to turn aside into the mean and wretched inn of my heart.

Behold, O Lord, I, a vile sinner, poor and guilty and unworthy, come unto Thee, the overflowing abyss of compassion, that I may be washed from every stain and filled with every grace.

And although I know myself to be a most utterly unworthy, an execrable and most abominable sinner, yet, trusting in Thine ineffable goodness, I draw near to this most holy participation of Thy Body and Blood with this firm intention, that the glory of Thy divine compassion might thereby shine forth with the greater splendour.

Come, good Jesus, come, Thou Spouse of my soul, come into my heart with that love with which Thou didst enter into the Virgin's womb.

Prayer to the Blessed Virgin.

O MOST chaste Virgin Mary, I beseech Thee by that unspotted purity wherewith Thou didst prepare for the Son of God a dwelling of delights in Thy virginal womb, that by Thy intercession I may be cleansed from every stain.—O most humble Virgin Mary, I beseech Thee by that most profound humility whereby Thou didst merit to be raised high above all the choirs of Angels and of Saints, that by Thy intercession all my negligences may be expiated. O most amiable Virgin Mary, I beseech Thee, by that ineffable love which united Thee so closely and so inseparably to God, that by Thy intercession I may obtain an abundance of all merits. Amen,

Prayer to all the Saints.

O ALL ye Saints of God, and ye especially, my most beloved Patrons, I salute and venerate you with the most profound affection of my heart, I adore and bless the infinite goodness and condescension of the ever-adorable Trinity for all the grace which has ever flowed forth from that unfathomable, overflowing abyss, for your salvation ; beseeching you all in general and each one of you in particular, that you would deign to offer in sacrifice to the bright and ever-peaceful Trinity, in satisfaction for all my negligence and unworthiness, all that fervent zeal and preparedness with which you stood perfect and consummate in the presence of the glory of God on the day of your entrance into heaven, to receive your everlasting reward.

[1. When approaching the altar rails to receive Holy Communion, and when returning to your place, keep your hands joined and your eyes reverently cast down.

2. At the altar-rails hold the Communion cloth extended under your chin.

3. Hold your head erect and firm, keep your eyes closed, open your mouth moderately, extend the tongue a little over the teeth, and then, with great exterior reverence, receive the Sacred Host.]

AFTER COMMUNION.

Adoration.

O GOOD Jesus, O sweet Jesus, O Jesus most lovely, O Jesus my only salvation and my consolation ! Whence is this to me that Thou

shouldst come unto me, and not abhor to enter into my most polluted heart, defiled as it is with such exceeding stains and sins? Blessed be Thy coming unto me, and blessed the sweetness of the love which has constrained Thee to visit me, Thy poor and worthless creature. I cast myself now in the very dust before Thy Face with the most profound humility and due reverence, and I kiss Thy most Sacred Feet, and adore Thee; and I most humbly beseech Thee that Thou wouldst forgive me for having received Thee, my Lord, with so great negligence, distraction, and lack of devotion.

Pardon me, O most tender Jesus, and through Thy life-giving death blot out my great iniquity, and vouchsafe Thyself to supply all my defects and satisfy for all my negligences. Wherefore, I beseech Thee, deign to receive this my communion into Thy Sacred Heart, and offer it to God the Father with all the love and all the availingness with which Thou didst offer Thyself upon the Cross.

And now, O good Jesus, I offer and make over to Thee my most unworthy heart, beseeching Thee that Thou wouldst wash it in that most precious water which Thy divine love caused to gush forth from Thy sweetest Heart, fairer and more fragrant than the rose, glowing as a furnace with the ardour of Thy love; and that Thou wouldst sprinkle and revive it with the sweetest wine of Thy most Sacred Blood, pressed from Thy Divine Heart, as from a cluster of ripe grapes in the winepress of the Cross. Amen.

Thanksgiving.

LET my heart and my soul, together with all my senses, and all my powers of mind and body, give praise and thanks to Thee, O sweetest Jesus, in union with all the creatures of Thy hand, for the condescending mercy which Thou, O most faithful Lover of our salvation, hast deigned to show me, most unworthy, in this sacred banquet of Thy Body and Blood. O my sweetest God, were all the moments of my life uninterrupted acts of thanksgiving to Thee, yet could I not answer or render Thee one for a thousand. Wherefore, acknowledging my utter insufficiency, I offer unto Thee, O most Blessed Trinity, all the praises and thanksgivings which the most Sacred Humanity of our Lord Jesus Christ rendered Thee throughout His whole earthly life, and especially when He instituted this Sacrament. Receive also, O compassionate Father, all those thanksgivings which the Blessed Virgin Mary and all Thy Saints have ever rendered Thee with all their heart and all their soul, and especially when they have received this Sacrament. And mercifully grant that all my insufficiencies and my negligences may be supplied and satisfied for by their abundance and perfection. Amen.

Offering of the Holy Communion.

O MOST holy Father, behold I Thy most unworthy servant, trusting only in Thine ineffable compassion, have received Thy beloved Son, our Lord Jesus Christ, and even now hold Him in my heart as my own possession, most

intimately united with me. Wherefore, receiving this Thy Son into my arms, even as did holy Simeon, I offer him to Thee with all that love and that fulness of intention wherewith He offered Himself to Thee for Thine everlasting glory, while lying in the manger, and when He was hanging upon the Cross. Look, O compassionate Father, on this offering, which I Thine unworthy servant make to Thee, my living and true God, to Thine everlasting praise and glory, for Thine infinite rejoicing and delight.

I offer to Thee the same divine Son, for myself, and for all those for whom I am accustomed or bound to pray, in thanksgiving for all the benefits Thou hast bestowed on us, and in supply of all those virtues and good works which, of our own mere negligence, we have failed to practise. I offer Him to Thee to obtain Thy grace and Thy mercy, that we may be preserved and delivered from all evil and sin, succoured in every necessity of body or of soul, and brought forth through a happy death unto everlasting joys. Finally, I offer Him to Thee for the remission of all my sins, and in satisfaction for that huge debt which I cannot pay Thee, seeing that it far exceeds even ten thousand talents. Therefore, casting myself at Thy feet, O most merciful Father, I acknowledge and plead my utter poverty, in union with the bitterness of the passion of Thy most sinless Son, in whom Thou hast declared Thyself well pleased. In and through Him I make Thee full reparation and satisfaction for my sins, offering Thee all His sorrows, griefs,

and tears, and all that expiation which He made upon the Cross for the sins of the whole world.

Remember also, O Lord, Thy servants who have gone before us with the sign of faith, and sleep the sleep of peace ; for all and each of whom (*and especially for N.*) I offer Thee this saving Victim whom I have now received, the Body and Blood of Thy beloved Son ; beseeching Thee, that through His infinite dignity and worth, and through the merits of all Saints, Thou wouldst grant them pardon of all their sins, and mercifully release them from all their pains. Amen.

Prayer to the Blessed Virgin and to the Saints.

O MOST Blessed Virgin Mary, behold, I most humbly and lovingly set before thee thy Son, whom thou didst conceive in thy spotless womb, didst bring forth, and nourish at thy breast, and press to thy heart with most tender and loving embraces ; Him in whose countenance thou didst ever find thy joy, and ever fresh delights, and who has this day given Himself to me in the ineffable condescension of His divine love. I offer Him to thee that thou mayest fold Him in thine arms, and love and worship Him for me and together with me, and offer Him, in deepest adoration, to the most Holy Trinity for my sins and the sins of all the world ; so that the prerogative of Thy great dignity may obtain for me what I dare not presume to hope of myself.

O all ye Saints of God, and ye especially my most beloved Patrons, behold Jesus Christ, your Lord and Spouse, whom while ye lived in the

flesh you loved with all your heart and all your strength. For, in and through Him, whom I have now received in the Most Holy Sacrament, I salute you all and each of you, and offer Him to you for the signal increase of your joy, your glory, and your blessedness, with all the love and the faithfulness which He showed you in time, and now shows you evermore in eternity. I beseech you all to worship and adore Him for me, and to offer Him to the Most Holy Trinity with all your consummate devotion on behalf of my necessities and those of the whole Church, and in thanksgiving for all the benefits He has ever bestowed upon me. And whatever I am unable to obtain of myself, do you impetrate for me, through your merits and intercession. Amen.



Prayer, EN EGO.

BEHOLD, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart, lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection and grief of soul I ponder within myself, and mentally contemplate Thy Five most precious Wounds; having before my eyes that which David spoke in prophecy: "They have pierced my hands and my feet; they have numbered all my bones."

A Plenary Indulgence, once a day, applicable to the souls in Purgatory, is annexed to this prayer, recited before a representation of Christ crucified, to all who confess and communicate, and pray for the intentions of the Supreme Pontiff.

The Thirty Days' Prayer

To the Blessed Virgin Mary.

It is said in honour of the Sacred Passion of our Lord Jesus Christ, and by its devout recital, for the above space of time, we may hope mercifully to obtain any lawful request. It is particularly recommended as an appropriate devotion for every day in Lent, and all the Fridays throughout the year.

EVER glorious and blessed Mary, Queen of virgins, Mother of mercy, hope and comfort of all dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only Son, Christ Jesus, our Lord, suffered death and ignominy on the cross—through that filial tenderness and pure love He had for thee, grieving in thy grief, whilst from His cross He recommended thee to the care and protection of His beloved disciple, St. John—take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries. Thou art the mother of mercies, the sweet consolatrix and refuge of the needy and the orphans, of the desolate and the afflicted. Look, therefore, with pity on a miserable, forlorn child of Eve, and hear my prayer; and since, in just punishment of my sins, I am encompassed with evils, and oppressed with anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than to thy maternal protection? Attend, therefore, I beseech thee, with pity and compassion,

to my humble and earnest request. I ask it through the infinite merits of thy dear Son; through that love and condescension wherewith He assumed our nature, when, in compliance with the divine will, thou gavest thy consent; and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world and to bless it with His presence. I ask it through that anguish of mind wherewith thy beloved Son, my dear Saviour, was overwhelmed on Mount Olivet, when He besought His eternal Father to remove from Him, if possible, the bitter chalice of His future Passion. I ask it through the threefold repetition of His prayer in the garden, from whence afterwards, with sorrowful steps and mournful tears, thou didst accompany Him to the doleful theatre of His sufferings. I ask it through the stripes and wounds of His virginal flesh, occasioned by the cords and whips wherewith He was bound and scourged, when stripped of His seamless garment, for which His executioners afterwards cast lots. I ask it through the scoffs and ignominies by which He was insulted; the false accusation and unjust sentence by which He was condemned to death, and which He bore with heavenly patience. I ask it through His bitter tears and bloody sweat; His silence and resignation; His sadness and grief of heart. I ask it through the blood which trickled from His royal and sacred head, when struck with the sceptre of a reed, and pierced with a crown of thorns. I ask it through the excruciating torments He suffered when His

hands and feet were fastened with gross nails to the tree of the cross. I ask it through His vehement thirst and bitter potion of vinegar and gall. I ask it through His dereliction on the cross, when He exclaimed, "My God, my God, why hast Thou forsaken me?" I ask it through the mercy extended to the good thief, and through His recommending His precious soul and spirit into the hands of His eternal Father before He expired, saying, "All is finished." I ask it through the blood, mixed with water, which issued from His sacred side, when pierced with a lance, and whence a flood of grace and mercy hath flowed to us. I ask it through His immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions by the bursting of rocks, the rending of the veil of the Temple, the earthquake, and darkness of the sun and moon. I ask it through His descent into hell, where He comforted the saints of the Old Law with His presence, and led captivity captive. I ask it through His glorious victory over death, when He arose again into life on the third day; and through the joy which His appearance, for forty days after, gave thee, His blessed mother, His apostles, and the rest of His disciples; and when, in thy presence and in theirs, He miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of His disciples when He descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world when they went to preach

the Gospel. I ask it through the awful appearance of thy Son at the last dreadful day, when He shall come to judge the living and the dead, and the world by fire. I ask it through the compassion He bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of His divine perfections. O glorious and ever blessed Virgin, comfort the heart of thy supplicant, by obtaining for me (*here mention the particular favour you desire*). And as I am persuaded my divine Saviour honours thee as His beloved Mother, to whom He can refuse nothing, let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and His filial, loving heart, who mercifully grantest the requests, and compliest with the desires of those who love and fear Him. O most blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me of thy divine Son, our Lord and our God, lively faith, firm hope, perfect charity, true contrition, a horror of sin, love of God and my neighbour, contempt of the world, and patience and resignation under the trials and afflictions of this life. Obtain, likewise, for me, O sacred Mother of God, the great gift of final perseverance, and grace to receive the last sacraments worthily at the hour of my death. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. Amen.

THE WAY OF THE CROSS

For the use of the members of the Apostleship of Prayer.

[It is sufficient to meditate for a few moments before each one of the fourteen Stations, and to move a few steps between each, unless absolutely prevented by the crowd. In spirit we should follow our Lord through the stages of His bitter Passion.]

FIRST STATION.

Jesus is condemned to death.

We adore Thee, O Christ, and we bless Thee.

Because by Thy holy cross Thou hast redeemed the world.

Jesus, innocence itself, is condemned by an unjust judge. He accepts the sentence, and bows His head like a criminal. This is because He takes upon Himself the sins of us all. Alas! how many there are who, though purchased by the blood of the Immaculate Lamb, are still on the road to Hell. Who will deliver them? I will unite my prayers for this end to the expiations of Jesus.

Our Father, Hail Mary,

Sweetest Heart of Jesus, I implore,
That I may daily love Thee more and more.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour Crucified.

May the souls of the faithful departed, through the mercy of God, rest in peace,

SECOND STATION.

Jesus is loaded with His Cross.

We adore Thee, &c.

Like Isaac, Jesus takes on His shoulders the wood for the sacrifice. The Divine Lamb is loaded with the sins of the whole people. The crimes of all men, more than the heavy cross, weigh down His Sacred Heart. When I see Thee, without any other motive than Thy love, suffer thus so cruelly for me, shall I refuse to suffer a little with Thee for the salvation of my brethren? Thy greater glory, the increase of my own merits, souls to save—are not these motives sufficient to make me generous?

Our Father, Hail Mary, Sweetest Heart of Jesus, etc., Holy Mother, etc.

THIRD STATION.

Jesus falls the first time under the Cross.

We adore Thee, etc.

The strength of a God seems to give way ! The power of love is thus capable of overcoming God ! God was made man for the love of men, and amongst these men whom He loves, He sees numbers plunging into Hell despite His efforts to save them. Satan is destroying the harvest because labourers are wanting. Let us compassionate the grief of the Heart of Jesus at the loss of so many souls, and let us pray that true apostles may still be found for our loving Redeemer and for perishing souls.

Our Father, Hail Mary, Sweetest Heart of Jesus, etc., Holy Mother, etc.

FOURTH STATION.

Jesus meets His Blessed Mother.

We adore Thee, etc.

O what sorrow is like to the sorrow of Mary, when she sees Jesus in so sad a state? And yet she does not try to stop Him in His road to the most disgraceful of deaths. She encourages Him to die for us. Like Abraham, she is ready to sacrifice her own dear Son. O Mary, thou who hast so prized and so loved the souls of sinners, obtain for us the grace to prize souls as thou dost, and to shrink from no sacrifice for their sakes.

Our Father, Hail Mary, Sweetest Heart of Jesus, etc., Holy Mother, etc.

FIFTH STATION.

Jesus is assisted in carrying His Cross by Simon of Cyrene.

We adore Thee, etc.

What an honour for Simon to have been chosen to bear the glorious weight of the cross upon his shoulders, and thus to co-operate in the redemption of the world. He appears at first indifferent, but the cross has no sooner touched him than his heart is changed. Acts done in union with the Sacred Heart of Jesus for the salvation of souls, partake in the virtue of the cross of Christ. They make of us new saviours. They unite us with Jesus, and give us a large share in His merits.

Our Father, Hail Mary, Sweetest Heart of Jesus, etc., Holy Mother, etc.

SIXTH STATION.

Jesus and Veronica.

We adore Thee, etc.

Consider the compassion, charity, and courage of Veronica. They excited the gratitude of the Sacred Heart of Jesus, and were rewarded by a miracle. His sacred features were imprinted on the veil that wiped His face. Those who unite themselves with the Sacred Heart of Jesus Christ to save souls, by prayer, by works, and by sacrifice, will become themselves the images of their crucified Saviour.

Our Father, Hail Mary, Sweetest Heart of Jesus, etc., Holy Mother, etc.

SEVENTH STATION.

Jesus falls under the Cross the second time.

We adore Thee, etc.

This second fall is suffered to expiate the shameful infidelity of souls who abandon Jesus, after having been long invited to Him by His grace. How much more guilty than infidels and heretics are these ungrateful Catholics. How much more terrible will be their condemnation. How bitter the grief of the Sacred Heart of Jesus at the sight of their treason! Sympathise in His sorrow, and pray for the return of relapsing sinners who cause it.

Our Father, Hail Mary, Sweetest Heart of Jesus, etc. Holy Mother, etc.

EIGHTH STATION.

Jesus consoles the women of Jerusalem.

We adore Thee, etc.

Jesus seeks not pity for Himself. One object alone His Sacred Heart considers worthy of tears—the miserable state of sinners, who are on the point of being cast into the flames. How can my personal, trifling troubles, occupy all my attention, while so many souls are perishing for all eternity around me? It would cost little to save many of them! What sacrifice shall I make?

Our Father, Hail Mary, Sweetest Heart of Jesus, etc., Holy Mother, etc.

NINTH STATION.

Jesus falls under the Cross the third time.

We adore Thee, etc.

The third fall of our Saviour is caused by the falling away of souls that He has favoured with a special vocation, special graces, and called to a life of perfection. Alas! in all ages, Satan has found agents among the ministers of God. Let us pray that he may not find such in our days, and that the Heart of Jesus may be delivered from this crushing sorrow.

Our Father, Hail Mary, Sweetest Heart of Jesus, etc., Holy Mother, etc.

TENTH STATION.

Jesus is stripped of His garments.

We adore Thee, etc.

The executioners tear from the shoulders of Jesus the seamless robe woven for Him by His holy Mother. Those who, by schism, tear asunder the unity of faith, of which this seamless robe of our Lord is the figure, renew the outrage. Let us pray for them, as Jesus Christ prayed on the cross for His murderers.

Our Father, Hail Mary, Sweetest Heart of Jesus, etc., Holy Mother, etc.

ELEVENTH STATION.

Jesus is nailed to the Cross.

We adore Thee, etc.

The Hands of Jesus are fastened to the cross by rough nails—those Hands that shed so many blessings on the world, and which are now accomplishing the redemption of the world. Wicked men have often sought to hinder the Church from doing the work of God. Let us pray for His holy Church, and for her pastors, that they may never be deprived of the free exercise of their sacred ministry.

Our Father, Hail Mary, Sweetest Heart of Jesus, etc., Holy Mother, etc.

TWELFTH STATION.

Jesus dies on the Cross.

We adore Thee, etc.

All is finished. Jesus, our life, has died in order to save us from eternal death. From this moment is dated the resurrection of the whole human race. Heaven is opened, and Hell is vanquished. Would we be like Jesus Christ? Let us learn to die with Him and in Him. The more completely we die to ourselves, the more shall we resemble Him.

Our Father, Hail Mary, Sweetest Heart of Jesus, etc., Holy Mother, etc.

THIRTEENTH STATION.

Jesus is laid in the arms of His Mother.

We adore Thee, etc.

Consider the grief of our Holy Mother on seeing the dead body of her Son. She bathes it

with her tears, and imprints tender kisses on the livid lips. In this lifeless body she sees the image of the human race which sin has delivered over to death. She offers to God the Father the inanimate body of this Divine Lamb, to obtain for sinners resurrection from the eternal death which threatens them. Each day we have at our disposal this same Sacred Victim. Let us present It with like fervour. God will never reject this offering.

Our Father, Hail Mary, Sweetest Heart of Jesus, etc., Holy Mother, etc.

FOURTEENTH STATION.

Jesus is laid in the Sepulchre.

We adore Thee, etc.

The tomb will not long retain the body of our Lord. He will soon rise again all glorious. This firm hope soothes the grief of Mary. Let us learn never to despair when we see souls perishing, or the gates of Hell prevailing, to all appearance, against the Church. From amongst these hapless souls, many will rise again to the life of grace. The triumph of the Church is certain, and the grave in which men imagine her buried for ever, will be the first witness of her glory. In proportion as we have shared in her trials, shall we partake in her victory.

Our Father, Hail Mary, Sweetest Heart of Jesus, etc. Holy Mother, etc.

DEVOTIONS TO
The Sacred Heart of Jesus.

Act of Consecration.

TO Thee, O Sacred Heart of Jesus, I devote and offer up my life, thoughts, words, actions, pains, and sufferings. To Thee I consecrate my soul and body, with all the faculties and senses thereof, so that no part of my being may any longer be employed save in loving, serving, honouring, and glorifying Thee. Be Thou, O most Sacred Heart, the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of my death. Be Thou also, O most bountiful Heart, my justification at the throne of God, and screen me from His anger, which I have so justly merited. In Thee I place all my confidence ; and convinced, as I am, of my own weakness, I rely entirely on Thy compassionate mercy. Annihilate in me all that is displeasing and offensive to Thy pure eye. Imprint Thyself like a divine seal on my heart, that I may ever remember my obligations, and never be separated from Thee. May my name also, I beseech Thee, by Thy tender goodness, ever be fixed and engraved in Thee, O Book of Life ! and may I ever be a victim consecrated to Thy glory, ever burning with the flames of Thy pure love, and entirely penetrated with it for all eternity ! In this I place all my happiness—this is all my desire—to live and die in no other quality than that of Thy devoted servant. Amen.

The Litany of the Sacred Heart.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Heart of Jesus,

Heart of Jesus, formed in the womb of the
most Blessed Virgin,

Heart of Jesus, hypostatically united to the
eternal Word.

Heart of Jesus, sanctuary of the Divinity,
and tabernacle of the Most Holy Trinity,

Heart of Jesus, temple of sanctity, and
fountain of all graces,

Heart of Jesus, most meek and humble,

Heart of Jesus, most chaste and obedient,

Heart of Jesus, furnace of love, and source of
contrition.

Heart of Jesus, treasure of wisdom and
goodness,

Heart of Jesus, throne of mercy, and abyss
of all virtues.

Heart of Jesus, sorrowful in the garden,
and spent with a bloody sweat,

Heart of Jesus, saturated with reproaches,
and consumed for our sins,

Have mercy on us.

Heart of Jesus, made obedient even unto the death of the cross,	} <i>Have mercy on us.</i>
Heart of Jesus, pierced through with a lance,	
Heart of Jesus, refuge of sinners,	
Heart of Jesus, fortitude of the just, and comfort of the afflicted,	
Heart of Jesus, strength of the tempted, and terror of the devils,	
Heart of Jesus, sanctification of hearts,	
Heart of Jesus, perseverance of the good, and hope of the dying.	
Heart of Jesus, joy of the blessed, and delight of all the saints.	

Lamb of God, who takest away the sins of the
world : *Spare us, O Jesus.*

Lamb of God, who takest away the sins of the
world : *Hear us, O Jesus.*

Lamb of God, who takest away the sins of the
world : *Have mercy on us, O Jesus.*

V. O most Sacred Heart of Jesus, have mercy
on us.

R. That we may worthily love Thee with our
whole hearts.

Let us pray.

O GOD, who, out of Thy immense love, hast
given to the faithful the most Sacred
Heart of Thy Son, our Lord, as the object of Thy
tender affection, grant, we beseech Thee, that we
may so love and honour this pledge of Thy love
on earth, as by it to merit the love both of Thee
and Thy gift, and to be eternally loved by Thee
and this most blessed Heart in heaven : through
the same Jesus Christ our Lord. Amen.

An Act of Reparation to the Sacred Heart,

*To be made on the Feast itself, or at any other time,
in presence of the Blessed Sacrament.*

O MOST amiable and adorable Heart of Jesus, centre of all hearts, glowing with charity, and inflamed with zeal for the interest of Thy Father and the salvation of mankind! O Heart ever sensible of our misery, and ever ready to redress our evils! the real victim of love in the holy Eucharist, and a propitiatory sacrifice for sin on the altar of the cross! Seeing that the generality of Christians make no other return for these Thy mercies than contempt for Thy favours, forgetfulness of their own obligations, and ingratitude to Thee, the best of benefactors, is it not just that we, Thy servants, penetrated with the deepest sense of such indignities, should, as far as in our power, make a due and satisfactory reparation of honour to Thy most sacred Majesty? Prostrate, therefore, in body, and humbled in mind, before heaven and earth, we solemnly declare our utter detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on Thy tender Heart—insufferable the weight of our iniquities, which pressed Thy face to the earth in the Garden of Olives—and insurmountable Thy anguish, when, expiring with love, grief, and agony on Mount Calvary, in Thy last breath Thou

wouldst reclaim sinners to their duty and repentance. This we know, O dear Redeemer, and would most willingly redress these Thy sufferings by our own, or share with Thee in Thine.

O merciful Jesus, ever present on our altars, and with a Heart open to receive all who labour and are burdened ! O adorable Heart of Jesus, source of true contrition, impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail our sins, and the sins of the world. Pardon, divine Jesus, all the injuries and outrages done to Thee in the course of Thy holy life and bitter passion. Pardon all the impieties, irreverences, and sacrileges which have been committed against Thee in the holy sacrament of the Eucharist since its institution. Graciously receive the small tribute of our sincere repentance as an agreeable offering in Thy sight, and in requital for the benefits we daily receive from Thy altar, where Thou art a living and a continual sacrifice, and in union with that bloody holocaust Thou didst present to Thy eternal Father on Mount Calvary.

Sweet Jesus, give Thy blessing to the ardent desire we now entertain, and the holy resolution we have taken of ever loving and adoring Thee with our whole heart in the sacrament of Thy love, thus to repair, by a true conversion of heart and zeal for Thy glory, our past negligence and infidelities. Be Thou, O adorable Heart, who knowest the clay of which we are formed, be Thou our Mediator with Thy heavenly Father, whom we have so grievously offended ; strengthen

our weakness, confirm our resolution, and with Thy charity, humility, meekness, and patience, cover the multitude of our iniquities. Be Thou our support, our refuge, and our strength, that nothing henceforward, in life or death, may separate us from Thee. Amen.

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS,

*To be made by the Head of a Family before the
Picture or Altar of the Sacred Heart on First
Fridays or other solemn occasions.*

PROSTRATE, O Lord Jesus Christ, before Thee, we consecrate ourselves and everything dear to us to Thy Sacred Heart, our thoughts, words, actions, our sorrows, our hopes, our friends and family. We desire to belong entirely to Thee, to know nothing but Thee, to seek Thee before all things, and to despise the pleasures, riches, and honours of this world, and everything which could be an obstacle in Thy service.

Teach us, O Sacred Heart of Jesus, meekness and humility, by Thy example in the stable of Bethlehem, and by Thy whole life. Teach us patience and resignation to the holy will of God by Thy agony and sufferings on the cross. Teach us, also, to admire Thy power, wisdom and love, in the mystery of the Most Holy Eucharist.

To Blessed Margaret Mary Thou didst reveal Thy special desire to receive the homage of Thy creatures.

In obedience to that Divine solicitation, behold us at Thy feet to consecrate especially these hearts, this family, and this home, to Thy service and love.

O Heart of Jesus, in Mary's name, and under St. Joseph's patronage, we consecrate our whole household to Thee. Like Nazareth, may it be always a centre of faith, hope, charity and peace, of prayer and true zeal for Thy glory. Do Thou guide our lives, direct our steps, and sustain us in all our ways.

To Thee we earnestly consecrate all the trials and afflictions, all the joys, all the events of our domestic life. We beseech Thee to pour Thy blessing upon every member of this family, both those now gathered before Thee and those who are absent from us—upon those who are living and those who are dead.

We entrust them all, O Jesus, with confidence to Thy safeguard. If there be among them any who have lost Thy grace, and have grieved Thy loving Heart by sin, with deepest sorrow we now desire to offer Thee reparation, and implore forgiveness for them for Thy Sacred Heart's sake.

We beg, also, Thy mercy and grace upon every family in the whole world. Shelter, O Sacred Heart, the cradle of the newly-born babe, bless the school of the child, guide the vocation of the

youth and maiden, sweeten the lot of the sufferer, support the aged, console the widow, be a Father to the orphan.

We recommend also, to Thee, O Sacred Heart of Jesus, our own dear country, which, through a long night of persecution, has always faithfully adhered to Thy true Church and to the rock of Peter, upon which Thou didst build it.

O Jesus ! source and infinite ocean of mercy, we beseech Thee to assist us in the sufferings and agony of death. Unite us then more closely than ever to Thy Heart, and to the Heart of Thy Immaculate Mother. Be then our refuge and our place of rest ; and, when our souls have taken earthly flight to dwell for ever in Thy Sacred Heart, may we see again in Heaven every member of this family, which we now so earnestly and unitedly desire to consecrate without reserve to Thee. Amen.

THE ACT OF CONSECRATION FOR PROMOTERS.

MOST sweet Jesus, Fountain of Love, Father of Mercies, and God of all consolation ! Who hast vouchsafed to open to us, wretched and unworthy sinners, the unspeakable riches of Thy Heart, I, in thanksgiving for the innumerable favours conferred upon me and upon the rest of mankind, and especially for the institution of the most Holy Eucharist, and in order to repair all the injuries done to Thy most loving Heart in this mystery of infinite Love, by me and by any others whomsoever, do entirely

devote myself and all that is mine, together with all the treasures of merit acquired or yet to be acquired by me with the help of Thy grace, to this most Sacred Heart of Thine ; promising that I will promote the worship of Thy Divine Heart as far as may be in my power.

Moreover, I choose in an especial manner, the most Blessed Virgin Mary for my Mother, and in like manner deliver up and devote myself and all that is mine to her most pure Heart ; promising that, as far as lies in me, I will promote, according to the spirit of the Church, devotion to this fond Mother, and especially to her Immaculate Conception.

I humbly beg, therefore, of Thy infinite goodness and clemency, that Thou wilt vouchsafe to receive this holocaust in the odour of sweetness ; and as Thou hast granted me Thy plentiful grace to desire and make this offering, so Thou wilt also grant me the same to enable me to fulfil it. Amen. (*7 years and 7 quarantines. Rescript, 14 Dec., 1841. Greg. XVI.*)

EFFICACIOUS NOVENA TO THE SACRED HEART OF JESUS.

O DIVINE Jesus, who hast said : "*Ask, and you shall receive ; seek, and you shall find ; knock, and it shall be opened unto you.*" Behold me prostrate at Thy feet, animated with a lively faith and confidence in these promises, dictated by Thy Sacred Heart, and pronounced by Thy adorable lips. I come to ask—(*here mention the request.*)

From whom shall I *ask*, O sweet Jesus, if not from Thee, whose Heart is an inexhaustible source of all graces and merits? Where shall I *seek*, if not in the Treasure which contains all the riches of Thy clemency and bounty? Where shall I *knock*, if it be not at the door of Thy Sacred Heart, through which God Himself comes to us, and through which we go to God?

To Thee, then, O Heart of Jesus, I have recourse. In Thee I find consolation when afflicted—protection when persecuted—strength when overwhelmed with trials—and light in doubt and darkness. I firmly believe Thou canst bestow upon me the grace I implore, even though it should require a miracle. Thou hast only to will it, and my prayer is granted. I own I am most unworthy of Thy favours, O JESUS! but this is not a reason for me to be discouraged. Thou art the God of mercies, and Thou wilt not refuse a contrite and humble heart. Cast upon me a look of pity, I conjure Thee, and Thy compassionate Heart will find in my miseries and weakness a pressing motive for granting my petition.

But, O Sacred Heart, whatever may be Thy decision with regard to my request, I will never cease to adore, love, praise, and serve Thee. Deign, my JESUS, to accept this my act of perfect submission to the decrees of Thy adorable Heart, which I sincerely desire may be fulfilled in and by me and all Thy creatures, for ever and ever. Amen.

DWELLINGS IN THE SACRED HEART OF JESUS

*From the writings of Blessed Margaret Mary
Alacoque.*

SUNDAY.

ENTER through the Immaculate heart of Mary into the Heart of Jesus, *as into a furnace of love*, to purify yourself therein from the stains with which you have been sullied in the course of the past week, and destroying this life of sin, live more and more a life of pure love.

Let this day be devoted to paying a special tribute to the holy Trinity, in union with the whole Church, by a *fervent assiduity in devout exercises*.

MONDAY.

Enter, through the Immaculate Heart of Mary, into the Sacred Heart of Jesus, in order to confine yourself therein, *as in a prison of love*, and to share in the bitter sorrow in which this holy Heart was steeped. Consider yourself as a criminal who desires to appease his Judge by manifesting regret for his faults, and by making satisfaction to justice. Be content to remain this whole day so strictly bound, that you will only desire to love like Jesus, with that pure love by which He Himself is held captive in the adorable Sacrament of the Altar.

By the merits of this divine imprisonment of the Heart of Jesus, you will beg for the deliverance of the souls in Purgatory, and perform all your actions this day *in a spirit of penance*.

TUESDAY.

Enter, through the Immaculate Heart of Mary, into the Sacred Heart of Jesus, as into *a school* of which you are one of the faithful disciples. This is the school in which the science of the saints, and of pure love, is acquired, and where all worldly science is forgotten. Listen attentively to the voice of your Master, who says to you, "*Learn of Me to be meek and humble of heart, and you will find rest for your soul.*"

You must, this day, exercise yourself in the practice of *humility*.

WEDNESDAY.

Enter, through the Immaculate Heart of Mary, into the Sacred Heart of Jesus, *as a passenger into a bark*. Jesus is the Divine Pilot who will conduct you happily over the stormy sea through which you must pass in order to arrive at the port. The tempests and rocks which you have to fear, are the rebellious motions of self-will, and an inordinate attachment to the flesh, and to creatures. From these dangers the Divine Pilot will preserve you, *provided that you entrust the conduct of every thing to Him*.

Endeavour during this day to excite yourself to unbounded *confidence* in God.

THURSDAY,

Enter, through the Immaculate Heart of Mary, into the Sacred Heart of Jesus as a *friend invited to the feast of his Friend*. You will find there delights ready-prepared for you, far surpassing your desires and your expectations. The Friend

who will receive you is as liberal as He is tender. He will say to you, "All that is mine is also thine. My sorrows—My merits—My riches—My glory. Love makes these goods common between us ; but liberality should be mutual ; hence I desire to possess thee entirely—without reserve—without division."

Be not ungrateful, and remember to perform all your actions this day, in a spirit of *gratitude and love*.

FRIDAY.

Enter into the Immaculate Heart of Mary, in order to meditate on the love of the Sacred Heart of Jesus nailed to the cross, and bringing you forth in grace with infinite suffering. Then go and repose on the Heart of your Saviour, as a child upon the bosom of its mother, seeking there for consolation and perfect security, with that sweet confidence of a child who well knows that its mother will never abandon it.

Endeavour to pass this day in *a spirit of indifference* to all the events of this life, in union with Jesus, obedient to his Father, even unto death—the death of the cross !

SATURDAY.

Enter, through the Immaculate Heart of Mary, into the Sacred Heart of Jesus, *as a victim* arrived at the temple where it is about to be immolated, and which is presented to the Sacrificing Priest. This Divine Priest, by spiritually putting it to death, will destroy in it the life of the

passion ; and then, by consuming it in the fire of love, He will kindle in it a new life wholly divine. Rejoice to be treated as a holocaust. Love to die to the world and to earthly things—love to be consumed for the glory of the Sacred Heart, by the desire of that life of love which consists only in sacrifice. Thrice happy will you be if you soon be able to say with truth : “ *I live now, not I, but Christ Jesus lives in me.*” In the Heart of Jesus I act, I suffer, and I love !

Endeavour during this day to practice *abnegation of self-will*, saying with St. Paul : “ I die daily.”

LITANY

For souls aspiring to high perfection.

[Kneel in the presence of the Sacred Heart in the Blessed Sacrament, and there upon your knees, slowly and courageously recite the following prayer, with the sincere desire that it may be granted.]

Lord, have mercy on us,

Christ, have mercy on us, &c.

O Jesus, meek and humble of Heart, hear me !

From the desire of being esteemed, deliver me,

O Sacred Heart of Jesus !

From the desire of being loved, deliver me,

O Sacred Heart of Jesus !

From the desire of being sought after, deliver me,

O Sacred Heart of Jesus !

From the desire of being honoured, deliver me,

O Sacred Heart of Jesus !

From the desire of being praised, deliver me,

O Sacred Heart of Jesus !

From the desire of being preferred, deliver me,

O Sacred Heart of Jesus !

From the desire of being consulted, deliver me,
O Sacred Heart of Jesus !

From the desire of being approved of, deliver me,
O Sacred Heart of Jesus !

From the desire of being flattered, deliver me,
O Sacred Heart of Jesus !

From the fear of being humbled, deliver me,
O Sacred Heart of Jesus !

From the fear of being despised, deliver me,
O Sacred Heart of Jesus !

From the fear of being rebuffed, deliver me,
O Sacred Heart of Jesus !

From the fear of being calumniated, deliver me,
O Sacred Heart of Jesus !

From the fear of being forgotten, deliver me,
O Sacred Heart of Jesus !

From the fear of being laughed at, deliver me,
O Sacred Heart of Jesus !

From the fear of being injured, deliver me,
O Sacred Heart of Jesus !

From the fear of being suspected, deliver me,
O Sacred Heart of Jesus !

That others may be more loved than I, grant
me the grace to wish, O Sacred Heart of Jesus !

That others may be more esteemed than I, grant
me the grace to wish, O Sacred Heart of Jesus !

That others may rise, and that I may decrease
in the opinion of the world, grant me the grace
to wish, O Sacred Heart of Jesus !

That others may be employed, and I be put
aside, grant me the grace to wish, O Sacred
Heart of Jesus !

Lamb of God, &c.

Let us pray.

O HEART of Jesus ! deign to grant me an increase of faith in Thee ; a strong faith, to realize Thee ; a loving faith, to appreciate Thee ; a trusting faith, to turn to Thee in every want and every sorrow.

O loving Heart, I commend to Thee my thoughts, words, and works, that Thou mayest inspire and guide them ; my affections, intentions, and desires, that Thou mayest purify and direct them ; my dearly-bought soul, that Thou mayest sanctify and save it ; my last sigh, that Thou mayest receive it united to Thine own. Amen.

MISERERE.

Psalm 50.

HAVE mercy on me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity : and cleanse me from my sin.

For I know my iniquity : and my sin is always before me.

To Thee only have I sinned and have done evil before Thee ; that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

For behold I was conceived in iniquities ; and in sins did my mother conceive me.

For behold Thou hast loved truth : the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop and I shall be cleansed : Thou shalt wash me and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness ; and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God ; and renew a right spirit within my bowels.

Cast me not away from Thy face ; and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation ; and strengthen me with a perfect spirit.

I will teach the unjust Thy ways ; and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation ; and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips ; and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it ; with burnt-offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit : a contrite and humble heart, O God, Thou wilt not despise.

Deal favourably, O Lord, in Thy good-will with Sion ; that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings ; then shall they lay calves upon Thy altar.

Glory, &c.

V. Deal not with us, O Lord, according to our sins.

R. Nor reward us according to our iniquities.

Let us pray.

O GOD, who by sin art offended, and by penance pacified; mercifully regard the prayers of Thy people who make supplications to Thee; and turn away the scourges of Thy anger, which we deserve for our sins. Through Christ our Lord. Amen.

DE PROFUNDIS.

Psalm cxxix.

OUT of the depths I have cried unto Thee, O Lord; Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

For with Thee there is merciful forgiveness: and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

Let us pray.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins ; that, through pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest, &c.

And may the souls of the faithful, through the mercy of God, rest in peace.

Amen.

Benediction Service.

O SALUTARIS.

O salutaris Hostia,
Quæ cœli pandis ostium ;
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria.
Qui vitam sine termino
Nobis donet in patria.
Amen.

LITANY OF THE BLESSED VIRGIN.

Ant. Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris ; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Kyrie eleison.

Kyrie eleison.

Christe eleison.

Christe eleison.

Kyrie eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus,
Fili Redemptor mundi Deus,
Spiritus Sancte Deus.

Sancta Trinitas, unus Deus,

Sancta Maria,

Sancta Dei Genitrix,

Sancta Virgo Virginum,

Miserere
nobis.

} *Ora pro nobis.*

Mater Christi,
Mater divinæ gratiæ,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo prædicanda,
Virgo potens,
Virgo clemens,
Virgo fidelis,
Speculum justitiæ,
Sedes sapientiæ,
Causa nostræ lætitiæ,
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Fœderis arca,
Janua cœli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christianorum,

Ora pro nobis.

Regina Angelorum,
 Regina Patriarcharum,
 Regina Prophetarum,
 Regina Apostolorum,
 Regina Martyrum,
 Regina Confessorum,
 Regina Virginum,
 Regina Sanctorum omnium,
 Regina sine labe originali concepta,
 Regina sacratissimi Rosarii,
 Agnus Dei, qui tollis peccata mundi,
Parce nobis, Domine.
 Agnus Dei, qui tollis peccata mundi,
Exaudi nos, Domine.
 Agnus Dei, qui tollis peccata mundi,
Miserere nobis.
 Christe audi nos.
Christe exaudi nos.

Ora pro nobis.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

TANTUM ERGO.

Tantum ergo Sacramentum,
 Veneremur cernui ;
 Et antiquum documentum,
 Novo cedat ritui ;
 Præstet fides supplementum,
 Sensuum defectui.

Genitori, Genitoque,
 Laus et jubilatio,
 Salus, honor, virtus quoque ;
 Sit et benedictio :

Procedenti ab utroque,
Compar sit laudatio.
Amen.

V. Panem de cœlo præstitisti eis. [Alleluia].
R. Omne delectamentum in se habentem.
[Alleluia.]

Oremus.

Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita, nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis, &c. Amen.

Adoremus in æternum sanctissimum Sacramentum.

Ps. 116.

Laudate Dominum, omnes gentes: * laudate eum, omnes populi:

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in æternum.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

THE CHOICE OF A STATE OF LIFE.

The Venerable Louis Dupont, S.J., says: "that on your choice of a state of life will depend, in great measure, your temporal and eternal happiness." This state of life God determines for each one, and attaches to it special graces for the fulfilment of the duties appertaining to it

VARIOUS STATES OF LIFE.

The various states of life may be, in general, divided into three classes, viz., the *Secular*, the *Ecclesiastical*, and the *Religious* states—the *Secular* state embracing the professional, military, mercantile, and kindred pursuits; the *Ecclesiastical* state comprising the Priesthood; while the *Religious* state includes the different Orders and Institutes bound by the vows of Religion.

MEANS.

The means of discovering God's will in this important matter are:—

1. PRAYER.—(v.g., Daily Mass, Communion, Rosary, Hymn of the Holy Ghost, 'Thirty days' Prayer, &c.)
2. RETREAT.—Where possible, a seriously made Retreat will afford much assistance.
3. DIRECTION.—The counsel of an experienced confessor, of good parents or superiors, will also furnish much invaluable aid.

GUIDING PRINCIPLE.

You are created primarily to praise, reverence, and serve God in this world, and, by this means, to save your soul.

Your state of life should conduce to this end and assist you to reach it.

REQUISITE DISPOSITIONS.

A sincere will to discover and accomplish God's will, following the guidance of *Faith* and *reason*, and rejecting the inclinations of self-love, sensuality, sordid interest, undue affection to parents, friends, &c.

SIGNS OF A VOCATION.

1. An *inclination* or *attraction* towards a particular state, which is at the same time subordinate to the service of God and salvation of the soul.
2. A *moral* and *physical aptitude* for the fulfilment of the duties of that state.

QUESTIONS WHICH WILL THROW LIGHT ON THE CHOICE.

1. What state of life will most efficaciously enable me to serve God and save my soul?
2. Were Jesus Christ in person to appear to me, what state of life would He counsel me to embrace, or dissuade me from following, in view of my eternal salvation?

3. To a friend in my own position, with all my leanings, repugnances, temptations, sins, habits, &c., asking my counsel as to a state of life, what should I advise? This unprejudiced advice given to another, I ought to be prepared to follow myself.

4. What should I wish to have done at the hour of DEATH? at the moment of JUDGMENT?

Prayer to Ask Light in the Choice of a State of Life.

GIVE me, O Lord, that wisdom that sitteth by Thy throne, in order that it may assist and make known to me what is most pleasing to Thee. Grant, O my God, that I may know the way I ought to go in order to do Thy holy will. Speak, Lord, Thy servant heareth. What wilt Thou have me do? Command what Thou wilt, but give me the grace always to know and do Thy Holy Will.

Towards thee I turn next, O Mary, my Mother; to thee I lift my eyes. Direct my mind and heart towards virtue. I desire to enter on that path whereon I can serve thy Divine Son best, and being faithful to Him, to attain the end for which I was created—the happiness of seeing and possessing God eternally. Amen.

St. Joseph,
St. Raphael,
St. Ignatius,
St. Francis Xavier,
St. Stanislaus,
St. Aloysius,
St. John Berchmans,
St. Matthew,

} *Guide me.*

SECTION II

HYMNS.

O SACRED HEART.

O Sacred Heart !
Our home lies deep in Thee,
On earth Thou art an exile's rest,
In heaven the glory of the blest,
O Sacred Heart.

O Sacred Heart,
Thou fount of contrite tears,
Where'er those living waters flow,
New life to sinners they bestow,
O Sacred Heart.

O Sacred Heart,
Bless our dear Fatherland,
May Erin's sons to truth e'er stand,
With faith's bright banner still in hand,
O Sacred Heart.

O Sacred Heart,
Watch o'er our sister isle,
Till faith ere long return once more,
And find a home on England's shore,
O Sacred Heart.

O Sacred Heart,
Our trust is all in Thee ;
For though earth's night be dark and drear,
Thou breathest rest, when Thou art near,
O Sacred Heart.

O Sacred Heart,
When shades of death shall fall,
Receive us 'neath Thy gentle care
And save us from the tempter's snare,
O Sacred Heart.

O Sacred Heart,
Lead exiled children home,
Where we may ever rest near Thee,
In peace and joy eternally,
O Sacred Heart.

TO JESUS' HEART, ALL BURNING.

To Jesus' Heart, all burning
With fervent love for men,
My heart with fondest yearning
Shall raise its joyful strain.
While ages course along,
Blest be with loudest song
The Sacred Heart of Jesus,
By every heart and tongue !

O Heart, for me on fire
With love no man can speak,
My yet untold desire
God gives me for Thy sake.
While ages course along, &c.

Too true, I have forsaken
Thy love by wilful sin ;
Yet now let me be taken
Back by Thy grace again.
While ages course along, &c.

As Thou art meek and lowly,
And ever pure of heart,
So may my heart be wholly
Of Thine the counterpart !
While ages course along, &c.

O that to me were given
The pinions of a dove,
I'd speed aloft to heaven,
My Jesus' love to prove.
While ages course along, &c.

When life away is flying,
And earth's false glare is done,
Still, Sacred Heart, in dying,
I'll say I'm all Thine own.
While ages course along, &c.

JESUS, MY LORD, MY GOD, MY ALL.

Jesus, my Lord, my God, my all,
How can I love Thee as I ought ?
And how revere this wondrous gift,
So far surpassing hope or thought ?
Sweet Sacrament, we Thee adore ;
O make us love Thee more and more !

Had I but Mary's sinless heart,
To love Thee with, my dearest King,
O, with what bursts of fervent praise
Thy goodness, Jesus, would I sing !
Sweet Sacrament, &c.

O see, within a creature's hand
The vast Creator deigns to be,
Reposing infant-like, as though
On Joseph's arm, or Mary's knee !
Sweet Sacrament, &c.

Thy Body, Soul, and Godhead all—
O mystery of love divine !—
I cannot compass all I have ;
For all Thou art is mine.
Sweet Sacrament, &c.

Sound, sound His praises higher still,
And come, ye angels, to our aid ;
' 'Tis God, 'tis God, the very God,
Whose power both man and angels made.
Sweet Sacrament, &c.

I'LL SING A HYMN TO MARY.

I'll sing a hymn to Mary,
The Mother of my God,
The Virgin of all virgins,
Of David's royal blood.
O teach me, holy Mary,
A loving song to frame,
When wicked men blaspheme Thee,
To love and bless Thy name.

O Lily of the valley,
O Mystic rose, what tree
Or flower, e'en the fairest,
Is half so fair as thee?
O let me, though so lowly,
Recite my Mother's fame:
When wicked men blaspheme Thee,
I'll love and bless Thy name.

O noble Tower of David,
Of gold and ivory,
The Ark of God's own promise,
The Gate of Heaven to me.
To live, and not to love Thee,
Would fill my soul with shame:
When wicked men blaspheme Thee,
I'll love and bless Thy name.

When troubles dark afflict me,
In sorrow and in care,
Thy light doth ever guide me,
O beauteous Morning Star!
So I'll be ever ready
Thy goodly help to claim:
When wicked men blaspheme Thee,
To love and bless Thy name.

LOOK DOWN, O MOTHER MARY.

Look down, O Mother Mary,
From thy bright throne above,
Cast down upon thy children
One only glance of love;

And if a heart so tender
With pity flows not o'er,
Then turn away, O Mother,
And look on us no more.

See how, ungrateful sinners,
We stand before thy Son ;
His loving Heart upbraids us
The evil we have done.
But if thou wilt appease Him,
Speak for us but one word ;
Thou only canst obtain us
The pardon of our Lord.

O Mary, dearest Mother,
If thou wouldst have us live,
Say that we are thy children,
And Jesus will forgive.
Our sins make us unworthy
That title still to bear ;
But thou art still a Mother,
Then show a Mother's care.

Unfold to us thy mantle ;
There stay we without fear,
What evil can befall us
If, Mother, thou art near ?
O kindest, dearest Mother,
Thy sinful children save ;
Look down on us with pity !
Who thy protection crave.

HEAVEN IS THE PRIZE.

Yes, heaven is the prize
My soul shall strive to gain ;
One glimpse of Paradise
Repays a life of pain.
'Tis Heav'n ; yes, Heav'n ; yes,
Heaven is the prize.
'Tis Heav'n ; 'tis Heav'n ; yes,
Heaven is the prize.

Yes, Heaven is the prize !
My soul, O think of this ;
All earthly goods despise
For such a crown of bliss.
'Tis Heav'n, &c.

Yes, Heaven is the prize !
When sorrows press around,
Look up beyond the skies,
Where hope and strength are found.
'Tis Heav'n, &c.

Yes, Heaven is the prize !
Death opens wide the door,
And then the spirit flies
To God for evermore.
'Tis Heav'n, &c.

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